AUṀ TAT SAT

DATTĀTREYA

The Way and the Goal

BY

HIS HIGHNESS

SRI JAYA CHAMARAJENDRA WADIYAR BAHADUR

G.C.B., G.C.S.I., LL.D.

MAHARAJA OF MYSORE

Introduction by Dr. S Radhakrishnan

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TO MY MOTHER

who showed me the light of Datta, most gracious Lady, Her Highness Srī Kempu Cheluvājammaṇṇi Avaru, the Yuvarāṇi of Mysore, an example of the highest order of Indian womanhood, a great devotee and a loving and benign mother,

this book is most respectfully dedicated by her devoted and loving son, Jaya Chamaraja Wadiyar

and

To Mrs. Adiraja Urs, my maternal grandmother, who kindled in me an interest in Lord Datta, and was herself a great upāsakī of the Lord, this book is respectfully dedicated in affection, love and the deepest respect by her grandson, Jaya Chamaraja Wadiyar.

INTRODUCTION

In this book, *Dattātreya*, the author who is the Maharaja of Mysore and at present Governor of the Mysore State, gives us English translations of *Jīvanmukta Gītā* and *Avadhūta Gītā* with his own commentary. These treatises expound the *Advaitā Vedānta* philosophy, which offers the basis for a sympathetic understanding among different religions. The representation of Dattātreya as a being with three faces indicates the fundamental oneness of the three gods Brahmā, Visnu and Śiva. *eka eva tridhā smṛtaḥ*, one only but conceived as threefold. The works here brought together speak of the spirit behind all religions independent of the restrictions of dogma. Since this experience of reality cannot be adequately described, we must be gentle with the different versions of the experience. Spiritual humility should be our attitude and not dogmatic pride or intolerance. The forms we worship are the splintered images of the Divine Reality. This synthetic vision which is the characteristic of Hindu thought from its beginnings in the Veda has in it the healing of the divisions among religions today.

The Advaita system which this book develops believes in the realisation of the Eternal as the goal of religion. The Upanisad says, 'I have known the supreme person, the radiant one, beyond the dark clouds' *vedāham etam purusam mahāntam, ādityavarnam tamasah parastāt*. Religions spring from the encounters of human beings with the Absolute Reality that is in and at the same time beyond all the phenomena of existence, life and history. The individual soul may commune with God at any time, in any place and in any historical circumstances. The individual can by austerity and discipline discover the divine in him and establish the superiority of the inner man over the environmental conditions The experience is communicated and conveyed to mankind as the inspiration for a new way of life. When once we discover the divine in us, we become freed from egotism.[1]

rāga-dvesa-vinirmuktaḥ
sarva-bhūta-hite-rataḥ/
dṛḍha-bodhaś ca dhīraś ca
gacchet paramam padam//

[1] cp *Tejobindu Upanisad aham brahmeti niścitya, aham bhāvam parityaja*

He who is free from attachment and aversion, who is intent on doing good to all creatures, whose knowledge is stable and who is courageous attains to the highest truth.[1] All religions express the eternal voice of hope calling upon us to renounce hatred and greed. There is no chance of transforming the world into a juster, kinder, and gentler place than by the practice of unselfishness in individual and social matters.

The writer's translations and notes reveal his vast learning and deep devotion. The writer is not merely a theoretical student but a practising disciple, a *sādhaka*. He not only points out how the two works are rooted in the classical scriptures of Hinduism but are endorsed by his own personal experience. His comments on the different metaphysical questions, the concept of Dattātreya, the nature of the Absolute Reality, the status of the world, the practice of meditation, the individual self and the meaning of liberation or spiritual freedom are always interesting and often illuminating. Those who read this book will have a rewarding experience.

S. RADHAKRISHNAN.

24/12/56.

[1] *Avadhūta Gītā* II.24.

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FOREWORD

THIS book is primarily an attempt on the part of the author to rise above ignorance and obtain a glimpse of the truth. The grace of the Lord has been itself the inspiration for this attempt to serve Him. This humble tribute has been written to interest thinking men in this noble subject and induce them to traverse this great road of love and faith. The author is only too conscious of his own limitations; but, as all that there is in him is of Lord Datta, he has ventured on this token of his devotion.

ŚRĪ GURU DATTĀTREYO VIJAYATE

ACKNOWLEDGMENT

I MUST express my deep gratitude to Prof. H. N. Raghavendrachar and Prof. M. Yamunacharya for their assistance in bringing this book to its present shape. I am greatly fortified to know that the book has been scrutinized by them. May Datta protect them always!

To many others who have helped me I offer sincere thanks. I wish to mention three persons in particular for their unstinted co-operation and help—Major L. Mahadevaiah, Sri C. R. Soob Rau and Sri Sri Datta Sarma. May the Lord Datta always guide and protect them!

The views expressed are entirely my own and no one else is responsible for them.

JAYA CHAMARAJA WADIYAR

PREFACE

Dattātreyaṁ guruṁ devaṁ
dhyāyanniśaṁ sadāśivaṁ
tanmantraṁ tasya gītāṁ ca
vyākurve tat prasādataḥ

'Dattātreya, the Teacher and the Deity,
I meditate on Him, the Lord, the ever-holy Lord,
His hymn and His song too
Do I expound by His irresistible grace.'

HINDU Mythology and Iconography have represented Dattātreya as a Being with three faces, one the face of *Brahmā*, the other of *Viṣṇu* and the third of *Śiva* of the Hindu pantheon. He has six hands of which the three right ones hold respectively a trident, a rosary and a lotus-flower and the three left ones hold discus, conch and the ascetic's water-pot. The three heads stemming from the same trunk represent the powers of creation, preservation and destruction which are present in the universe as being the functions that emanate from one and the same Reality although each function is designated differently. The discus and the conch are associated with *Viṣṇu*, the trident and the ascetic's water-pot with *Śiva*, and the rosary and the lotus with *Brahmā*. These are the myths and symbols suggestive of the rich exuberance of India's philosophy, religion and art. The trinity (*trimūrti*) emanating from a unity (*ekaṁ sat*) indicates the synthetic vision of the unity of things which has given life to Indian Philosophy down the ages. The four dogs portrayed at the feet of Dattātreya represent the four Vedas which follow at the feet of the Lord as hounds of heaven and watch-dogs of truth, owned by Dattātreya, the Great Hunter for the souls of men. The ochre coloured garb of Dattātreya symbolizes *sanyāsa*, the spirit of renunciation or detachment without which realization of ultimate truth would only be a half-hearted effort and infructuous in the extreme.

It is the synthetic philosophy of the *Veda* that finds an embodiment in Dattātreya and his philosophy is expounded in two important works known as the *Avadhūta-Gītā* and the *Jīvanmukta Gītā*. These works are unknown to the wider world but deserve rediscovery. My

object in this work is to present a faithful and close interpretation of the philosophy contained in the *Gītās* mentioned above and to set forth its implications in the light of Vedic thought. This, I hope, will bring out the most vital truths of a dynamic philosphy of life, a dynamic morality and a dynamic religion leading to the regeneration of mankind which is becoming oblivious of the finer and deeper values of life in its hot pursuit of power, pleasure and profit.

Dattātreya as ultimate Truth and ultimate Reality is the theme of this work consisting of five chapters. Dattātreya is the teacher and the embodiment of this truth. He is the way and the goal as well. The *Śāṇḍilya-Upaniṣad* holds up this truth and declares it to be the cream of vedāntic thought The task I have embarked upon is by no means easy but the urge for expression that surged up within me was like an experience of irresistible Divine Grace (Īśvarānugraha) but for which this work would not have seen the light of day The ineffable experience of divine grace led me on to articulate to myself the thoughts that occurred to me in the course of *sādhana* or spiritual endeavour mapped out to the initiate.

I have started the work with discussing how the grace of the Lord (Īśvarānugraha) is the efflorescence of the divine in man and how it expresses itself in the urge for philosophy and culminates in philosophic vision, *pratibhā*. This forms the content of the first chapter which I have named 'The Divine in Man (*Īśvarānugraha*)'.

In the second chapter entitled 'Dattātreya: The Absolute', I have attempted to sketch briefly the absolute character of this truth in the light of the teaching of *Śruti* or Revelation wherein this truth is expounded. In this connection I have selected a verse from *Śāṇḍilya-Upaniṣad* and interpreted it according to the Vedic tradition. The sketch of the Absolute is the fruit of meditation on the Absolute Against it there can be no meditation consistent with the truth The Absolute being all-comprehensive, the meditation on It must be the complete recognition of Its absolute or omnipotent character. To illustrate this truth I have selected a passage from the *Dattātreya Upaniṣad* presenting the correct form of meditation and interpreting it consistently with the Vedic spirit in the latter part of the chapter.

The third chapter is entitled 'Dattātreya: The Spiritual Discipline'. Dattātreya is both the goal (*upeya*) and the discipline (*upāya*), for, nothing can fall outside the Absolute. Meditation is spiritual discipline It is not outside the Absolute. Indiscipline is equated with bondage and discipline is equated with liberation. Dattātreya being

the embodiment of spiritual discipline is necessarily a person and he is necessarily the unfettered soul though embodied, *jīvanmukta**. By way of illustrating Dattātreya as the liberated while alive, I have, in the former part of this chapter, translated and explained the *Jīvanmukta-Gītā* attributed to Dattātreya. In the second part is given an account of Dattātreya's incarnation as an illustration of the gracious attributes of Dattātreya.

The fourth chapter is entitled 'Dattātreya: The Philosopher (*Avadhūta*)'. I have named the philosophy taught by Dattātreya, the teacher, *Dattādvaita*, i.e. Datta as *advaita*. This chapter is divided into three parts. In the first part an account of the presuppositions of this philosophy is given. The ultimate truth is transcendent. With regard to it the only source of knowledge is *Veda*. A conscious recognition of this fact is the presupposition of *Dattādvaita*. The second part presents an account of epistemology, ontology and the theory of liberation of *Dattādvaita*. This is the philosophy embodied in the *Avadhūta-Gītā* taught by Dattātreya. I have therefore in the third chapter translated this work with necessary notes. *Dattādvaita* is the Vedic philosophy which does full justice to all aspects of Vedic teaching. It is the philosophy of perfection and plenitude, *pūrṇa* resulting in *sama*, equality, equanimity and equipoise as expounded, for example, in the *Bṛhadāraṇyaka-Upaniṣad*. For the purpose of illustrating this truth which runs like a golden thread in India's philosophy, at the end of the translation of each verse in the first two chapters of the *Avadhūta-Gītā* the corresponding *Upaniṣadic* texts are given.

The fifth chapter is entitled 'A Critical Estimate of *Dattādvaita* with Its Background'. I have herein attempted to indicate how the urge for philosophy ultimately results in . *Dattādvaita* or the philosophy of Equipoise and how this has given a fresh impetus to the spiritual aspirant. Next follow concluding remarks.

As already indicated, the whole literature constituting the Vedic tradition is kept in view in expounding the truth of Dattātreya. In a work of this description a systematic reference to relevant works belonging to *Śruti* and *Smṛti* becomes inevitable. The body of the exposition therefore incorporates the translation of Sanskrit texts. The translation is given within inverted commas, At the close of the translation of each Sanskrit text a number is given following the

* *Jīvanmukta* is the name given to a man purified by knowledge of Brahman and exonerated whilst living from future birth and all ritual ceremonies.

serial order. Corresponding to each number, the original Sanskrit text with appropriate reference is given in transliteration in the appendix to the work. Even in the body of the exposition all Sanskrit expressions are in transliteration. The transliteration marks follow those that are adopted by the 'History of Philosophy, Eastern and Western' *sponsored by* the Ministry of Education, Government of India.

With a view to demonstrating the *Śruti*-basis of the *Avadhūta-Gītā* the translation of each verse of the first two chapters is followed by a specific *Upaniṣadic* text or texts presenting a similar idea.

The translation of the Sanskrit texts throughout is governed by the spirit and sense of each text.

In a few contexts some Sanskrit texts are repeated. But the purpose they serve in each instance is different.

These chapters which artificially divide the book into different sections are not intended to segment the object of our study, Dattātreya. In fact Dattātreya is the integrated vision of a seamless Reality, the ever-holy, the all-pervasive Reality vouchsafed to us by Him as the philosopher, *avadhūta*, who takes us under His protecting wings as *Īśvara*, the Lord of all

'I offer my salutations to the Supreme Power, the Highest Reality, the Real, that which is devoid of a beginning, a middle and an end, the prop of the whole universe, Itself needing no prop, the support of all the worlds, the changeless, the ocean of infinite bliss and knowledge, the most marvellous Being, the lord of *ambikā*, the mother of all that exists and that than which there is nothing more supreme.'(1)

'May He protect us alike.
May He cherish our endeavour to learn alike.
May we strive together with vigour.
May our study become illumined.
Let us not hate each other.'(2)

Aum. Peace Peace Peace.

My words are poised on my mind and my mind has its support in speech (along with the other senses). O, the Radiant one! Irradiate my mind. O speech and mind of mine! May you have the power of bringing (unto me) the (knowledge of the) Scripture (Veda), *(O mind!) Do not waft away from me what has been heard by me from my preceptor. (O Brahman!) By knowledge thus garnered, I meditate on Thee by day and night I shall ever speak of what is fitting. I shall ever speak of what is true. May that (Brahman) protect the speaker. May that protect me, May that protect the speaker. aum! peace, peace, peace* [3]

CHAPTER I

THE DIVINE IN MAN (ĪŚVARĀNUGRAHA)

I. THE URGE FOR PHILOSOPHY

'Knowledge of undifferentiated unity springs in the inspired men only by grace of God and saves them from great peril '[4]

THIS is the opening passage of the *Avadhūta-Gītā* by Śrī Dattātreya whom the *Upaniṣads* state to be the supreme Lord of the Universe. It forms one of the passages of my daily prayer handed down through tradition Every time I recite it, it kindles deep reflection in my mind. My constant dwelling on these words drew my mind into the deeper significance of the expressions it contained Though these expressions, verbally speaking, are familiar to us, the doubts that crossed my mind and the questions I was compelled to ask myself could not be satisfied by the usual meanings given to these terms. The conventional meanings of these terms conflicted with those which belonged to an ancient heritage of which the seers or *ṛṣis*, who shaped the very fundamentals of the culture, were the custodians. This was the message of Dattātreya to the world, and it led me seriously to consider what meaning this declaration had in relation to actual experience of life. What is *life*? What is *death*? What is it that we really fear (*mahābhaya*), life or death? Who are those fortunate beings that are regarded as endowed with illumination? How are they fortunate? Are they fortunate because of birth or because of the grace of the Lord? What is the grace of the Lord? Is it something that is given to man or does he achieve it by his own efforts? What is God, *Īśvara*? Is it God in the ordinary sense in which it is understood in the world? Is it the truth or reality, the ultimate principle of all? These and various other serious doubts assailed me until one day through a chance experience I was able to gain some insight into the meanings of these memorable words. One day the truth flashed across my mind. So many things cleared up. I recalled to mind the celebrated reference of Vasistha in his *Yoga-Vāsiṣṭha-Rāmāyana* (Vol. 3-7) where he says that 'the truth flashed past one—like lightning—in between the gaps created by the

absence of thought.' Indeed, it was an illumination, difficult to explain. Therefore I attempted to co-ordinate all this into a meaningful experience. That is how Dattātreya became to me the torch-bearer of a new meaning and purpose of life. His tremendous spiritual importance began to grip my imagination more and more until he became for me the visible form of the highest truth defined as 'Real, Knowledge, Infinite is *Brahman*', '*satyaṁ jnānaṁ anantaṁ brahma* (Tait. Up.) 'One only, secondless is *Brahman*', *ekaṁevādvitīyaṁ brahma* (Ch. Up. 6) in the *Vedas*.

Illumination is the gift of God, *Īśvara* (the Ruler of the Universe). It comes to those who strive hard to understand the mystery of being. What drives man into higher realms of existence is the urge to know the essence of our being.

There is an urge in all of us which cannot quite be satisfied without an attempt being made to realise the truth relative to our being. It is the urge—the urge of self-realisation: to love and adore something higher than ourselves which we recognise and know to be holy but about which we can never fully express ourselves effectively. We are told in the *Taittirīya-Upaniṣad* that words with mind fall back baffled from truth without touching it—*yato vāco nivartante aprāpya manasā saha*. A clear recognition of this urge is the heritage that has been handed down to us by our forefathers, the men of vision and wisdom.

The Self underlying all existence is the object of realisation. Our seers call this absolute reality, *satya*, in the light of the *Upaniṣadic* teaching; *tat satyaṁ* (Ch. Up. 6). Their exposition of the truth is called *Śruti* and *Smṛti*. *Śruti* is the basis of *Smṛti*. To a superficial reader, *Śruti* appears to present divergent views about reality. But throughout the history of Indian thought there is a persistent effort to find out the unity of thought in *Śruti*. This finally resulted in the formulation of the *Vedānta-Sūtra* by *Bādarāyana* in which we are told that the whole field of *Śruti* and *Smṛti* has but one single subject signified as *Brahman* or *Ātman*.

The *Upaniṣads* characterise this truth as non-dual, *advaita*. The *Māṇḍūkya-Upaniṣad* defines this truth as *Ātman* and characterises it as peaceful, holy and non-dual, *śāntaṁ, śivaṁ, advaitaṁ*. For one who has grasped and intuited *Brahman* as non-dual, *advaita*, there is nought else than that state of non-duality. The urge for this realisation is innate in every individual. It is a sign of the grace of God, *Īśvarānugraha*. Its expression or

operation makes one a 'man of wisdom', a man of illumination, a '*vipra*'.

An attempt is made in the present work to show the meaning of non-duality or identity, *advaita,* in the light of Vedic teaching Though in the course of later *Vedāntic* discussions the concept of non-duality is sharply distinguished from the concepts of identity, unity and so on, these concepts are made use of in the *Vedas* indistinguishably. These terms are therefore used in the present work synonymously. In this connection I concentrate on the concept of Dattātreya as it is handed down through the *Upanisadic* tradition. As it will be made clear in the following pages, Dattātreya is no other than *Brahman, Ātman, Īśvara* or *Advaita* Of these several concepts, identity, *advaita,* gives us an approach to reality, that is, Dattātreya

The doctrine of non-duality, *advaita,* handed down from very early times in the *Vedic* and *Upanisadic* ages, had been systematically developed by many philosophers and seers until it was made into a terse, living metaphysical system by Sankarācārya and his followers Even before Śaṅkarācārya, *advaita* (identity), had its niche cut out for it in Indian philosophical thought, by the vast work on the subject known as *Vāsiṣṭha-Rāmāyaṇa* This large and voluminous work is a veritable compendium of the philosophy of *advaita* (identity). *The apparent unity of all things is a theme* continuously expounded and dwelt upon by the sage *Vasistha* in his discourse to his discerning and enquiring pupil, Śrī Rāma So this idea of unity *advaita* (identity) was not alien to Hindu thought. Therefore it is but natural that in every human being who is blessed with a keen faculty of thought there is the latent urge to turn towards the ideal of finding for himself, non-duality or that complete identity with the unity of all things, called *advaita.* It is the realisation of the 'I-ness', the 'one-ness' of all beings It is of this unity or 'I-ness' that Śaṅkara sings:

'Man caught in the vortex of unreality looks on the universe awake or asleep, under relations of cause and effect, master and servant, teacher and pupil, parent and child. My obeisance to Daksiṇāmūrti, the teacher incarnate of this truth.'(6)

In this passage the word *māyā* is usually taken to mean illusion But this word gives different meanings in different contexts In this work also the meaning of the word is governed by the context.

The realisation of the unity of Reality can come to very few, to the fortunate few, who have renounced all desires and are the recipients of divine grace, *Īśvarānugraha*. The *Tripurā-Rahasya* says:—'Not all the learned, however expert, see the truth of this. They have no inward vision. Consequently they are deluded and wander away. As long as vision will not cease to be extravert, so long will the inner eye remain unopened. The inward vision dawns on those only who have abandoned all cupidity. How could it dawn on one who clings to craving for things? Abandon then all low desires and fix thy eye on the Real. Wander not in mind, and in utter concentration seek the truth. Meditation reveals all to you. Transcendent truth becomes realized. By truth one attains immortality.'[6]

This is the realisation of one's own essence, '*sva-svarūpa* as the *Devī Tripurā* calls it in the work mentioned above, and in Śaṅkarācārya's words it is the 'I-ness'. This 'I-ness' in all things can be of many relationships, such as effect and cause, father and son, master and servant, teacher and the taught, nescience and illusion and seeing and realising. If we really look at the process of evolution it becomes possible to realise that amongst the many varied and variegated things in existence, animal life, plant life and even minerals, there is behind all this vast manyness a single cogent factor which like the string that binds the necklace of pearls, is ever present in all aspects of life. In fact we arrive at the conclusion that the whole world exhibits the effects of the outlooks of all the beings who are in it.

The Hindu belief is that any being who does not try to realise himself and fails to gain release from ignorance, *avidyā* or *māyāvaraṇa*, or the envelope of Māyā, is destined to be reborn again and again until he finally, in some birth, attains release, *mokṣa*; and it is an accepted fact that each man has within himself a latent spark which would enable him to realise the supreme goal of life, that is, *mokṣa*—complete freedom from bondage: complete enjoyment of spiritual bliss: oneness or union with *Brahman*. The important thing, however, is the message that everyone should try and make the best of what one can do in this life-time alone. As Śaṅkara has said in his commentary on the *Īśāvāsya-Upaniṣad*, 'one should not commit suicide, *ātmahanana* by not realising one's true innermost self, the *Ātman*.'

The truth of identity might be explained in another way. A rope is mistaken for a snake. The man in whose mind the impression of a snake is created, though in reality it is only a rope, believes in it, so

that it appears to be really a snake. But if he were to persist in looking at it discriminatingly and long enough, he will realise that what he had mistaken for a snake is none other than a piece of rope. Similarly it might be said that the world of appearances is like the snake superimposed on the rope. If through proper discrimination we can see the rope and not the snake, so too we can similarly look at the world and be in a position to realise that the world as reality is quite different from the world of appearances, as different as the rope is from the appearance of the snake The superimposition of the snake on the rope is called illusion or nescience, *avidyā* or *māyā* The removal of illusion or nescience, *avidyā* or *māyā*, reveals the truth That truth is expressed in the Vedic statement—'There is no distinction in It', *neha nānāsti kiṁcana*, without which the world cannot exist.

Actually, nescience, *māyā* or illusion, *avidyā*, is not the opposite of knowledge, *jnāna*. In fact it is only a state of super-imposition and after its removal there emerges reality The *Vedānta* has a simile for the truth It says, we can dream of a snake, and in the dream the snake can bite us, which wakes us out of the dream Therefore *māyā* is like the unreal snake that can bite us out of the dream (*svapna*) into the the waking state (*jāgrat*) Even *Vedānta*, says the *Mānasollāsa*, 'though in itself false, can be a means for us to be awakened to the reality like a picture'. A picture on the wall depicting a scene is partially true and partially false. So is it with *māyā* (nescience). It is not unreal, nor is it real. There is no opposition between *māyā* and *jnāna*—but it is only a comparison *Māyā* is the mirror which reflects the image, and not the image itself—*viśvam darpana dṛśyamānanagarītulyaṁ*. (Śankara's *Dakṣiṇāmūrti-Stotra*—2)

As the *Mānasollāsa* by Sureśvarācārya says, the *Vedānta* is only a means to awaken within us the reality. It is a means to an end, and the 'I-ness' or the attitude of non-duality, *advaita-bhāvanā*, is actually the supreme experience which can never be successfully described except to indicate with similes in a general manner what the ultimate truth of ultimate reality is.

The experience of non-duality, *advaita-anubhava*, comes through the grace of God, *Īśvara*, which as the spiritual guide, *guru*, is responsible for the initiation of the disciple into the highest knowledge We are in fact told in the *Purānas* that the Lord, *Īśvara*, commanded *Brahmā* to create creatures who would be mortal while he would take the form of the illumined one, *guru*, and would come

into the world to bless his disciples with the illumination of th understanding of the state of non-duality—with the attitude of th highest identity, *paramādvaita-bhāvanā*. He would continue t make all the disciples immortal through His grace—*guru-kaṭākṣa* and He would for ever leave in the world the secret of the realisatio of identity, *advaita-jnāna*, this science of *Brahman*, or *Brahmavidyā* It was from Dakṣiṇāmūrti that it was handed down to the variou disciples of his tradition (*gurusaṁpradāya*) who would carry it o for ever, like the ever flowing river of knowledge, the rive of the sacred flow of the *Gaṅgā*, the tradition of the illumined one *gurusaṁpradāya-pravāha*.

God, *Īśvara* is also one who of his own will can work miracles and wonders. He is the master magician of the world. Nescience, *māyā*, is the illusion that he creates and those who do not take refuge in It and seek It as their shelter will be at a loss and at their wit's end. *Tripurā Rahasya* says:—

'This world of spirit and matter is similar to the image of a city found in a mirror. Being the same in form it cannot be fancied that one is superior or inferior to the other. Apartness in essence is a fiction and so an unimportant notion. Hence a man of wisdom ought to meditate on the impartite form of the Highest. One who is not competent to do this may meditate on the more tangible form which one can well conceive and understand. Even thus will he, if unattached, attain to a good unsurpassed. Even if it takes crores of lives to attain, no way better than this has been conceived to reach the truth.'(7)

The same truth is expounded in the *Madhu-prakaraṇa* in the *Bṛhad-āraṇyaka-Upaniṣad* where Maitreyī asks Yājnavalkya how one could become immortal. Yājnavalkya replies: 'Not for the sake of the husband, but for the sake of he spirit does a husband become dear. So it is with wife, sons, property, worlds, gods, scripture, natural elements and all. So the Self is to be seen, heard, thought about and meditated upon.'(8). He who regards any of these things as other than the self is thereby shut out from the truth.

Non-duality or *Advaita* is called the highest truth, *paramārtha* in the *Viṣṇupurāṇa*. It says: 'The Absolute is non-differentiated. For it is said that the highest self, *Ātman*, which is the same as the highest truth, though it appears as the many, is in reality one only and it is the witness of all and it is ever present. It is uniformly spread out and being witness of all is not bound by actions. It is beyond

Whence did you come and whither are you going? Because "I am neither the one that goes nor the one that comes. I am not one who is fixed to a place. You are also the same. The others also are the same. You are not yourself. Nor are the others themselves. Even I am not myself."(10) The reason why I asked you for fine food, *mṛṣṭānna*, was to see whether your reply would pertain to the mode of one who had realised the truth of the self, *ātma-tattva*. To a man who eats there is in reality no difference in food, whether good or bad. We eat because we want to live by taking in such particles of food to supplement what already is in the body, just as we plaster mud on a mud-house in order to keep it intact. Since food is part of the earth principle and necessary for the body, it is consumed. Having understood this, keep yourself in perfect poise—equanimity—*samāvasthā*.' Thus answering Nidāgha's questions Ṛbhu reveals himself as his teacher, *guru*, and tells him the truth: 'Know this to be one only. The whole universe admits of no difference. It forms the nature of the supreme self, *Ātman*, which is known as *Vāsudeva*.'(11)

The story goes on to say that after the lapse of years Ṛbhu visited Nidāgha again. Ṛbhu asked Nidāgha: 'Why are you standing apart from others?' Nidāgha replied to him that the Ruler of the town was coming in procession on an elephant. He said that the Ruler was on the elephant and all the others were his followers. Ṛbhu asks: 'Show me both elephant and king—which is the elephant and which is the king? What are their characteristics?' Nidāgha answers: 'The lower is the elephant and the upper the king. The elephant is the vehicle and the king the rider. Who cannot understand this?' Ṛbhu questions again: 'What is below and what is above?' So Nidāgha climbed on the shoulders of Ṛbhu and said: 'You are the elephant and I am the king. You are below and I am above. I have done so to make you understand.' Ṛbhu replied: 'You are like the king and I am like the elephant. Therefore what art thou and what am I? Tell me that?' When he heard this statement, Nidāgha knew it was his teacher Ṛbhu and prostrated himself at his feet saying: 'No one else has the same pure outlook of identity, *advaita-bhāvanā* as you my teacher, (*guru*), and I realised at once from your questioning that it was you and no one else.' Ṛbhu in reply said: 'out of compassion for you I have already expounded to you the truth of identity, *advaita-tattva*, that you may learn it without doubt.' So saying he went away. Nidāgha had the realisation of Truth as *Viṣṇupurāṇa* says. It concludes the story thus: 'This twice-born Nidāgha saw all the creatures

e identical with his self. He became thus devoted to *Brahman* obtained the highest liberation.

n the same manner O! the knower of Truth, *dharma*, you also st be one to whom the self, the enemy and the relative are the e. O Lord of the Earth, you must know that *Ātman* is all-meating.

Even as space, though it is one, is seen as being white, blue and on, by those whose vision is vitiated by illusion, though *Ātman* ne, it is made many.

What exists in the world is one. It is imperishable, *acyuta*. There othing beyond that. I am He. The other person is He. You are He. this is He. This identity is the essence of Self, *Ātman* Abandon delusion of difference.'(12)

Each is therefore a part of the infinite—the All. In the world what sts us also helps us, as the ground which offers resistance to our t is necessary for walking. There is no escape from the Self. Even cience, *māyā*, belongs to it and it is not devoid of truth. Knowge is one. The highest knowledge is identity, *advaita*, beyond ich is naught else. Knowing one is knowing all, like a musician who ows his notes and a piece of music knows all pieces of music through idea of notes We may go and find the self, as many thousands said to have done. From the unreal to the real is not going from thing to another, but from the complexity of duality and multipli-y to the simplicity of unity. From death to immortality is the same, error is a matter not merely of thought, but of action and conation d thus of involvement in a false condition, from which knowledge the only release.

When Śuka and the other sages approached Dakṣināmūrti with ubts in their minds, the Lord expounded to them the truth of ntity, *advaita-tattva* and the attitude of identity, *advaita-bhāva*. has Dattātreya said in his *Avadhūta-Gītā*:—

'That by which all this is filled and that which pervades the self elf—How am I to offer my salutations to that formless, un-ferentiated and inexhaustible Holy one?'(13)

The *Yoga-Vāsiṣṭha* also comes to the same conclusion:—

'It is indeed possible to attain to (this knowledge) which is fully pounded herein. If you listen to it which is *śāstra*, (science of ahman in the real sense) attentively, then you will understand the ith and not otherwise. The conviction that the objects of the senses e non-existent leads to the removal of their impressions from the

highest truth Through this grace, through the gift of understanding, the great wisdom comes—man's immense opportunity to ascend to the highest plane of being: the supreme 'I', 'Brahman I am', '*brahmāham*'.

2. THE PHILOSOPHIC VISION (PRATIBHĀ)

How does this identity, the Grace of the Lord, *advaita-Īśvarānugraha* come? It comes by the practice of discipline, *yoga*. Through it the development of the individual illumination, *pratibhā-śakti* occurs. Through discipline, *yoga*, all spiritual success is attained. When Patañjali maharsi makes the momentous statement in his *Yoga-Sūtra* (ii–33), 'From the philosophic vision also (the aspirant, *yogin*) knows all else', *prātibhād-vā-sarvaṁ*, he means that by yogic concentration the intellect can be developed to its perfection. He points out that illumination, *pratibhā*, is that part of the intellect which develops without any special cause and is able to lead on to real knowledge. It is intuition from within, the divine spark which suddenly illumines darkness into light It is that which gives through God's or Īsvara's grace the realisation of identity, *advaitānubhava*. The development of illumination, *pratibhā* which is the gift of the divine is due to a man's latent disposition, *samskāra*, which suddenly ripens through divine grace. It is extremely difficult to explain the concept of disposition, *samskāra*, but there is no doubt that it relates to experience. For those who have experienced it, it is a very live force capable of tremendous possibilities. We speak of men who have received divine illumination, *pratibhā-śālins*, who have through the maturing of their latent possibilities, *saṁskāras*, radiated illumination and understanding in a world of darkness, *māyā*. They radiate their special genius, *pratibhā*, for the benefit of mankind. They then become pioneers of freedom or independence, *svatantra-kartas*. They are the men who through a flash of illumination intuit the grand truth, the great unity within diversity, the *advaita-paramārtha*.

Whitehead speaks of religion as what man does with his solitariness. If we look deeply into that statement we can see the real significance of Whitehead's remark. For, truly is religion what man does with his solitariness Have not our ancient seers said that the highest truth was to realise that existence is one without a second, the complete unity of all in one? So too the man who realises his solitariness is one who realises the solitariness (one-ness) of the world.

Solitariness here need not mean loneliness or aloneness. It means oneness, the oneness of the self, *Ātman* everywhere. One who can thus find satisfaction with his solitariness is truly a fit soul for release from all earthly bonds by the attainment of non-duality, *advaita*.

Similarly William James speaking of the claims of the discipline called *yoga*, says in his *Varieties of Religious Experience*, that there is no reason to deny that in mystic experience the mystic comes in touch with a circumambient world from which saving experiences come. He refers specifically to the discipline of *yoga*. In the other places referred to he argues that there is evidence to think that there are levels of energy and power in man higher than are perceptible in ordinary experience. And man can by effort live at higher levels and tap sources of power normally considered impossible.

The technique of *yoga* is indeed a method by which release of such higher powers might be obtained in a systematic way available to the individual and verifiable by all who make the effort in the prescribed way. So can the nectar of identity, *advaitāmṛta*, be grasped and enjoyed by all.

Idealist philosophy from Plato onwards has believed in a way of knowing recognised as higher than discursive reason, which its expounders have called intellectual intuition. Plotinus, Spinoza, Hegel and Bradley have made it an integral part of their theory of knowledge. In the spiritual life of art, religion and philosophy, we contact reality in its fullness and harmony. Here knowing partakes of the character of being, subject and object become fused, as it were. The experience is called inspiration in art, vision of God in religion and unitive knowledge in philosophy.

Meditation, *samādhi* of the discipline of *yoga*, in which the self comes to true self-knowledge as well as knowledge of reality in its fullness, derives corroborative support from intuition. The idealist philosphy of religion attributes a revelation to such mystic experience on the part of the founders of religion.

More recently Bergson has referred to the discipline of *yoga* and its claims in his *Two Sources of Morality and Religion*. He applies his philosophy of creative evolution to religion in the book and finds in mystic experience at its best, nature's way of rising to a higher level of life. In man instinct is surrounded by an aura of intelligence which again is crowned with intuition. Mystics might be those individuals of the race who rise to a higher level through intuition. Morality

arises from group pressure and is limited to group welfare in its action. Mysticism brings the experience of love as the core of life's meaning. Creative love is revealed as the essence of the universe. By example, society is imbued with the new morality of the mystics. Mystic experience therefore becomes a way of expressing the direction and meaning of evolution and so receives support from nature and science. *Yoga*, he observes, in this light will be the line of advance of creative evolution.

In his metaphysics, Bergson attaches great prominence to intuition as the method of philosophic thinking as contrasted with intelligence. Intelligence in its usual procedure in ordinary life and in science proceeds by analysis Such analysis introduces static phases or points in a continually changing whole and places them side by side as in space for convenience of apprehension. Intellect therefore gives us static snapshots of changing realities. But philosophy is interested in knowing reality as it is. It must therefore seize reality on the wing, as it were It must be a kind of sympathetic imagination placing itself in the heart of the reality sought, to be understood and to coincide with its rhythm

It may be questioned whether the discipline of *yoga* through the meditation of different degrees of intensity called *dhāraṇā*, *dhyāna* and *samādhi* is one that leads us to the heart of reality or away from it. The procedure of suppressing the waves of mind, *citta-vṛtti*, seems to point to the negative way But actually the result claimed, namely full knowledge, *sarvajnatā*, points to the results of the positive, unitive, intuitive way.

Also Jung's theory of the unconscious as the racial memory or potentiality charged with God implies that the mind is surrounded by an aura transcending the ordinary limits of sense perception. This line of thought supports the *yoga* hypothesis of aloofness, *kaivalya*, unity, *advaita* through intense meditation, *samādhi*.

Another point of contact between psycho-analysis and the discipline of *yoga* is the rôle of reason. Both depreciate reason in one sense, but use it to rise in another sense. Psycho-analysis depreciates reason as rationalisation or defence of unconscious or suppressed desires But it uses reason in its analysis and in persuading the patient to discover the real source of his neurosis. This self-discovery is supposed to help the individual to overcome the influence of the suppressed emotions. In practising the discipline of *yoga* the thinking principle of the waves of the mind, *citta-vṛtti*, is sought to be

suppressed altogether to attain concentration on one subject. But this concentration is not meant to penetrate the essence of the object but only to assist the rise of the mind to the higher level of intellect, *buddhi*. Depreciated in the process of suppression, reason is appreciated in the rôle of intellect, *buddhi*.

Dr. S. Radhakrishman says in his *Indian Philosophy* (pp. 372-3), 'To the modern mind, in east or west the whole *yoga* scheme of attaining perfection appears to be only an elaborate process of self-hypnotisation. Intense and solitary meditations accompanied by physical exercises and postures, help to make our minds run into particular moulds. Such a view gains some support from the popular confusion of the *yoga* system with some of the repulsive practices of the *tantra* cult and later adaptations of Patañjali's *Yoga* by fanatical mendicants. It is, however, necessary to bear in mind the fact that Patañjali's *Yoga*, in its original form, is free from these vagaries. It assumes that we have all reservoirs of life to draw upon of which we do not dream. It formulates the methods of getting at our deeper functional levels. The *yoga* discipline is nothing more than the purification of the body, mind and soul and preparing them for the beatific vision. Since the life of man depends on the nature of the mind, *citta*, it is always within our reach to transform our nature by controlling our mind, *citta*. With faith and concentration we can even rid ourselves of our ills. The normal limits of human vision are not the limits of the universe. There are other worlds than that which our senses reveal to us, other senses than those which we share with the lower animals, other forces than those of material nature. If we have faith in the soul, then the supernatural is also a part of the natural. Most of us go through life with eyes half shut and with dull minds and heavy hearts, and even the few who have had those rare moments of vision and awakening fall back quickly into somnolence. It is good to know that the ancient thinkers required us to realise the possibilities of the soul in solitude and silence and transform the flashing and fading moments of vision into a steady light which could illuminate the long years of life.'

The reference to the views of modern philosophers shows that there is a great deal of force in the claims of our forbears for their belief in identity, *advaita* and the help it received from illumination, *pratibhā*. And that modern thought seems to support such a standpoint is quite evident from what has been briefly mentioned above. So it behoves us to study deeply and with faith and understanding

the rich heritage that is our legacy from the past, thereby gaining liberation, *moksa* through identity, the highest truth, *advaita-paramārtha* and thus becoming men of divine illumination, *pratibhā-śālins*. We then become men of 'impartial outlook', *samadarśins*, as a result of knowledge gained through true *advaita-jnāna*, knowledge of identity. The *Bhagavad-Gītā* defines the person who is thus qualified:—'In the case of that person who has conquered his self (lower) and has attained to the calm of self-mastery, his supreme self abides ever concentrated, and he is at peace whether be it in cold or heat, in pleasure or pain, in honour or dishonour.[17]

'The ascetic, *Yogi*, whose soul is satisfied with wisdom and knowledge, who is unchanging and master of his senses, to whom a clod, a stone and a piece of gold are the same, is said to be controlled (in *yoga*).'[18]

'He who is equal-minded among friends, companions and foes, among those who are neutral and impartial, among those who are hateful and related, among saints and sinners, he excels.'[19]

For he who is thus poised in himself, sees all as equal, his own self, *Ātman*, in everything, is the one who is not only liberated, living in this very body, *jīvanmukta*, but also the philosopher of philosophers, *avadhūta*.

In answer to the queries with which we started our discussion, we may now note that identity, *advaita*, taught in our scriptures is rich in implication and is of practical value. The *Śāndilya-Upanisad* brings out the character of this one subject of the *śāstras* by showing how as the source and aim of all, it is existence, knowledge and bliss, *sat*, *cit* and *ānanda*. It is Brahman because it is complete and makes all complete; it is *Ātman* because it has all, makes all and puts an end to all; it is *mahesvara* because it is the greatest of all and directs the greatest entities of the world. This great truth of the character of the illumination is of the nature of grace, *anugraha*, and it has been given as a gift to Atri and Anasūyā in the form of their son. For this reason it is called Dattātreya. To know this truth of Dattātreya is to be the knower of Brahman, *brahmavid*, *jīvanmukta* and *avadhūta*.

In the following pages an attempt is made to expound the concept of Dattātreya in the light of the Upanisadic teaching, showing at the same time that he is the greatest teacher of liberation in this life, *jīvanmukti*, and the state of being a real philosopher, *avadhūtatva*, which offers the true meaning of life here and shows that it is all that exists.

In conclusion it may be stated that the grace of the Lord *Īśvarānugraha,* is the first step that leads one to that frame of mind wherein it is possible for him to experience the meaning of identity, *advaita.* And when his disposition, *saṁskāra,* matures, there develops within himself divine illumination, *pratibha,* through which the highest truth is intuited, leading to the state of liberation in life, *jīvanmukti.* He is the blessed one who through being a man of illumination, a *pratibhā-śālin,* radiates happiness and light.

I will only think of sweetness and will generate sweetness. The words that I speak shall be sweet and what I communicate to others shall be sweet. May I utter words which are sweet to the Gods and which men love to hear. May the Gods protect me by imparting to me the grace of speech (as occasion befits) and may my ancestors also assent to what I say.[20]

Auṁ śāntiḥ śāntiḥ.

CHAPTER II

DATTĀTREYA: THE ABSOLUTE:

1. DATTĀTREYA: A SKETCH

WHAT a name to conjure with! Its resplendence brings forth a splendour unimaginable, what miracles does it achieve for its devotees and what accomplishments, *siddhis*, it has showered on the faithful followers: truly those who have uttered that glorious name even once are indeed fortunate. Even in the age of *kali*, (*kaliyuga*) they are the truly liberated beings. To touch the lotus feet of even those devotees is *punya* or holy merit. There is nothing more fascinating than to contemplate the greatness of the incarnation, *avatāra*, of the supreme Lord as *Dattātreya*.

The *Śāṇḍilya-Upaniṣad* which most beautifully describes Lord Dattātreya sings:—

'He who would meditate in accordance with the mode laid down in the Upaniṣad on the Deity Dattātreya, the Lord of Lords, Dattātreya the Lord, the gracious, *śiva*, the tranquil, *śānta*, the Lord who is lustrous like sapphire *indranīla* (in complexion) *indranīlanibha*, the mighty one, *prabhu*, delighting in His own marvellous power, *māyā*, investing *Ātman*, *ātma-māyā-rata*, the Lord whose activities are his sport, *līlā*, the Lord who is the one philosopher, *avadhūta*, the Lord who has the cardinal directions as his garments, *digaṁbara*, the Lord whose entire limbs are smeared with holy ashes, *bhasmoddhūlita-sarvāṅga*, the Lord who wears the crown of matted hair, *jaṭā-jūṭadhara*, the glorious Lord, *vibhu*, the Lord four-armed, *caturbāhu*, and invested with distinguished limbs, *udārāṅga*, the Lord with eyes opened wide like full-blown lotus flowers, *praphulla-kamalekṣana*, the Lord who is the treasure-trove of knowledge, *jnāna*, and discipline, *yoga*, *jnāna-yoga-nidhi*, the Lord who is the world-teacher, *viśvaguru*, the Lord who is dear to the yogis, *yogijanapriya*, the Lord who is tender to his devotees, *bhaktānukaṁpin*, the Lord who is the witness of all, *sarvasākṣin* and the Lord who is served by accomplished adepts, *siddhā-sevita*, such a one, released from all sins will attain beatific bliss. Thus aum! the truth. Thus the *Upaniṣad*.'[11]

This meditation conjures up before our mind's eye a supernal vision ineffable and incommunicable in a woefully inadequate language. It is the vision of a splendid form on which the devotee sets his eyes and becomes ravished. It is the form that lures and fascinates the devotee's mind that becomes merged in it. The *śloka* (prayer) is replete with ideas each one of which needs to be elaborated upon in order that we may grasp the fullest significance and quintessence which brings balm to man's afflicted soul.

II

'*Dattātreyaṁ*'. Thus begins the meditation, *dhyāna*, of the Lord. What does the nomenclature of Dattātreya mean? Why was he called Dattātreya? The *Śāṇḍilya-Upaniṣad* says: 'Wherefore then is it known as Dattātreya? For the reason that the resplendent lord, mightily pleased as he was, donated himself to Atri, Atri, who was engaged in the most arduous of penances and who wished for a son which he lacked and for the reason that Atri's son was born of Anasūyā; for these reasons it is known as Dattātreya.'(22)

Further, this name represents the partly divisible and partly indivisible form of Brahman: 'Then of that Lord whose own energy manifests itself in his creative play, who is filled with compassion towards his devotees, whose form is that of Dattātreya, whose beautiful body is unconcealed with raiment, whose four arms resemble the petals of the lotus, and whose form is spotless in its purity and sinlessness, it is the divisible-indivisible form.'(23)

The name of Dattātreya is the boat, *tāraka*, that enables a devotee to cross the ocean of life with success. Brahmā the creator is informed by Lord Nārāyaṇa (himself Dattātreya) that one who meditates thus: 'I am the Datta, i.e., Dattātreya', '*dattohaṁ*' (the great Lord who has given unto his devotees the sentience of the peerless Brahman, as the means to be employed for the attainment of the state of the non-differentiated Brahman) does not have to go through the vortex of worldly existence. There are several mystic formulae of the same Dattātreya which enable a devotee to attain to all that his heart may devoutly wish of terrestrial and celestial happiness. It may be mentioned in passing that the conception, 'I am Datta, i.e., Dattātreya', *dattohaṁ*, like 'Śiva I am', *śivohaṁ* and 'He I am', *sohaṁ*, implies the complete unity of the individual (*jīva*) and the supreme, (*Īśvara*) or the realisation of the 'I-ness' as being the fusion

of goodness and energy, *śiva-śakti-aikya*. That alone is the highest knowledge, *jnāna*, the absolute identity, *paramādvaita* or the highest unitive experience.

III

The next name signifies Dattātreya as Śiva, '*śivam*'. *Śiva* means the most Auspicious one. As Śiva, Dattātreya is the most auspicious This signifies that without his grace nothing else can be attained For this reason he is in daily prayer generally described as the Lord of the World, *jagannātha*, and the one whose grace is the world's blessing, *lokānugraha-kāraṇa*

The great Lord, in the intensity of thought wished 'may I become many, may I bring forth the progeny'. Afterwards from Him who was performing penance three letters came into being (These three letters are a, u, m and they constitute the *pranava, aum.*). Three *vyāhrtis* (mystical exclamations) (*bhūh, bhuvah, suvaḥ*), *gāyatrī* consisting of three steps (*tātsaviluh vareṇyam; bhargo devasya dhīmahi; dhiyo yo nah pracodayāt*), three Vedas (Ṛk, Yajus and Sāma), the three gods (*brahmā, visnu* and *maheśvara*), the three orders of society, *varnas* (*brahma, ksatra* and *vaiśya*) and the three sacrificial fires (*gārhaspatya, āhavanīya* and *dakṣināgni*) came into existence. He, this great God Maheśvara, who is abounding with abundance, in the full plenitude of his powers, who pervades all and is seated in the heart of all beings, the great wizard sports with his wonder-working power, *māyā*. He is *brahmā*. He is *viṣṇu*. He is *indra* He is all gods and all creatures. He is indeed the front, the east. He is indeed the back, the west. He is indeed the north. He is indeed the south. He is indeed the below. He is indeed the above. He is indeed all. Dattātreya is the form of this God visible.'[24]

So the great Lord Maheśwara, while playing with his own creative power assumed the form of Dattātreya. This passage aims at explaining the fact of complete identity of Dattātreya and Maheśwara. The attribute *śiva*, as applied to Dattātreya brings out this character well. *Śiva*, the primordial being, is Maheśvara himself. Maheśvara in his manifold sports, *līlas*, became Dattātreya. So Śiva is Dattātreya and Dattātreya is Śiva.

In continuation of this thought the same Upanisad concludes: 'Hence the name Dattātreya by which it is called. Further one who understands the meaning of this word (Dattātreya) thus becomes one

who understands all. Further one who indeed by means of knowledge, cogitation, meditates upon him (Dattātreya), the highest God as 'I am he' becomes the knower of Brahman.'[25] This passage evidently presupposes complete identity of Brahman, Śiva, Maheśvara and Dattātreya. If the truth were otherwise how can the knower of Dattātreya be the knower of Brahman? Maheśvara himself is Dattātreya. Dattātreya is Brahman, Maheśvara is Brahman. Śiva as applied to Dattātreya brings out the character of this identity.

It may be noted in this connection that the seer or spiritual preceptor of the sacred *mantra* or syllables, *ṛṣi*, in all the hymns, *mantras*, pertaining to Dattātreya is Sadāśiva. This is an interesting fact. The *Dattātreya-Upaniṣad* repeatedly mentions 'Sadāśiva is the seer, Dattātreya is the subject matter i.e., the object of meditation.', *sadāśiva ṛṣiḥ dattātreyo devatā*. The same idea is further illustrated by a hymn, *mantra*, pertaining to Dattātreya. It begins with salutations to Dattātreya[26] and concludes with salutations to Śiva[27]. *Śiva* in this connection is sadāśiva himself. Salutation to Dattātreya is salutation to Śiva i.e., *sadāśiva*, the ever Holy. Hence Dattātreya is no other than *sadāśiva*.

The character of this identity is further brought out by studying an earlier passage of the *Upaniṣad* where it is said 'Nārāyaṇa himself is Dattātreya'[28]. The same idea is further illustrated as 'Brahmā requested Nārāyaṇa "who is the boat (that helps us in crossing the ocean of bondage or life in the womb)." ' 'Tell me that O revered sir!' Requested in this manner, (*nārāyaṇa*) said: 'Meditate on my essence which is pure and which is the same as truth, *satya*, bliss, *ānanda*, and knowledge, *cit*, as "I am in all circumstances Datta, i.e., Dattātreya himself". . . . If you meditate on *nārāyaṇa* as Dattātreya . . . . the same (*nārāyaṇa*) becomes the boat. This truth alone ought to be understood. It is the boat that takes one across the ocean of (bondage) birth and death, womb, etc.'[29].

This explains how Dattātreya who is *śiva*, *sadāśiva*, or *maheśvara* is *nārāyaṇa* himself. This is the identity of God-head in one supreme principle. It is not a mechanical process of the conception of identity. It is attained to by the process of meditation, *dhyāna*, application, *upāsanā* and understanding, *vijnāna*. This is how *maheśvara* is revealed as the All-God, because he is the God of Gods. This is why he is *brahmā*, *viṣṇu*, *rudra* and so on. This unity, this identity of God-head is the highest truth that can ever be conceived. This truth is

Brahman. The Upaniṣad brings out this truth in the meaning it gives to the name of Dattātreya. The manner in which *maheśvara* takes the form of Dattātreya is an illustration of the highest truth manifesting itself as Dattātreya and of the complete identity of God-head thus achieved. It is not the identity that ignores or negates the world. It is indeed the identity that recognises all that exists. It is in this sense that the identity of the individual self, *jīva* and the universal self, Brahman is established.

The realisation of this identity as well as its process is itself divine. It is itself the truth of *maheśvara*. This is beautifully illustrated in the *Śiva-Rahasya*, the truth of *śiva*. It stands for complete identity of all, *advaita* To master it is to realise it. To realise it is to be the truth itself. This is how Dattātreya is *maheśvara* and *maheśvara* is Dattātreya. To meditate on this truth, to lead the life of it and thus to understand it is the most auspicious thing. This is the truth of Dattātreya being *śiva*.

IV

The next attribute is '*śāntaṁ*', 'the tranquil'. This means that Dattātreya who is auspicious, *śiva*, is tranquil, *śānta*. The word tranquil, *śānta*, brings out his disposition. His disposition is one of peace, peace within and peace without. Peace is that great quality of that which is auspicious, *śiva* and also of one who has through deep contemplation of the form 'That (para-brahman) am I', *sohaṁbhāva*, attained identity with the auspicious, *śiva*. He is therefore of peaceable or peace-loving disposition. He is auspicious, *śiva*. He is tranquil, *śānta*. The *Upaniṣad* presents him as auspicious and tranquil, *śivaṁ śāntaṁ*.

Further, the usual form of prayer to *śiva* is: 'Perfectly tranquil and seated in the posture of lotus seat, and wearing the moon itself as the diadem. . . .' The attribute 'wearing the moon itself as the diadem', *śaśidhara* makes it clear that the subject of prayer is *śiva* himself[30]. *Śaśidhara* is the usual apellation of *śiva*.

Similarly, the usual form of prayer to *viṣṇu* is: 'Perfectly tranquil, and reposing on the serpent couch, with the stalk of the lotus sprouting from his lotus-shaped navel, the God of Gods. . . .' and so on[31]. The attribute of having the lotus-like navel, *padmanābhaṁ* makes it clear that the subject of this prayer is *viṣṇu*. Here again the quality of perfect tranquillity is applicable to both *śiva* and *viṣṇu*.

As Dattātreya is *viṣṇu* and *śiva* together he is composed and calm, *śānta*. This common appellation of *śiva* and *viṣṇu* establishes the unity and identity of the Deity.

V

Dattātreya is described as resembling the gem called *indranīla* in complexion, *indra-nīla nibha*. This term means that his body is of the colour of *indra-nīla* (sapphire) gem. His body is deep blue, of navy mohair in colour. Let us understand the significance of this attribute. It presupposes the *Upaniṣadic* view of the highest truth. *Mudgala-Upaniṣad* referring to this truth as a spiritual principle, *puruṣa* says: 'That spiritual principle assumed the body which gives liberation, *mokṣa*, to one who has had even the fleeting glimpse of it.'(32)

The body is further characterised as form, *rūpa*, in a later passage. '*Gandharvas* meditate upon this truth as form, *rūpa*. One becomes that on which one meditates. Therefore one who is devoted to Brahman, *brāhmaṇa*, ought to meditate on this highest *Brahman* which has assumed the form of a man as 'I'. One comes to have the same form.'(33)

Several other *Upaniṣads* make use of the same idea under different denominations. *Rāmapūrvatāpinyupaniṣad* presents this idea as *śyāma*. This word also means one of blue colour. It describes *Rāma* the highest truth as 'That, which with the root matter *prakṛti*, is blue in colour.'(34) *Rāmarahasya-Upaniṣad* brings out the significance of this idea thus: 'Only with the idea of attaining liberation I meditate upon the supreme self as being blue in colour . . . having the splendour of pure crystal . . . I meditate without break on Rāghava whose body is as pleasing as the rain-bearing cloud of the rainy season and has the limbs of transcendent splendour.'(35)

'The putting together of 'being in blue colour', 'having the splendour of pure crystal', 'one whose body is so pleasing as the rain-bearing cloud of the rainy season', *kālāmbhodhara-kānti-kāntaṁ*, and 'having the limbs of transcendent splendour', *ujvalāṅgaṁ*, signifies the pleasing nature of the concept of the truth. The comparison of the rain-bearing cloud has the special advantage of illustrating the pleasing character of *rāghava*, *rāma*, i.e., Dattātreya himself. As an earnest farmer is pleased with the sight of the rain-bearing cloud, so is the devotee pleased with the sight of the form of the blue-hued Dattātreya.

VI

Dattātreya is all-powerful, *prabhu*. He is really the master of the universe. Ordinarily the word master is used to mean a leader or ruler. But the *Upaniṣadic* sense of the sanskrit word *prabhu* is totally different.

The *Śarabha-Upaniṣad* says: 'Him who is the master, the highest of those that are attainable, the father, the highest God who created brahmā and taught him all the Vedas, the foremost, i.e., the first of all, (him) indeed who is the master, the father of all Gods . . .'[36]

The present hymn which presents Dattātreya attributes all these qualities to him and for this reason he is called the 'all-powerful', *prabhu*. The whole idea presented by the 'all-powerful', *prabhu* who resides in all like a light, *jyoti*, becomes an illustration of how of all things in the world he alone is pleasing. He is pleasing because he is the giver of knowledge by giving Veda, the only source of knowledge. This is how he is the saviour of mankind. This illustrates the significance of such expressions as 'one who resembles the gem called *indra-nīla*', and 'Respect to him who is blue in colour, who is along with *Lakṣmī*, the goddess of wealth and who is known as Lord *viṣṇu* the great', as well as 'That is the highest essence of *viṣṇu* which the men of wisdom realise without fail.'[37] Passages like these support the same conclusion.

Attributing a body does not necessarily limit the 'limitless'. It only helps the devotee to glimpse something which can never be grasped otherwise. Therefore a reference to modern ideas may be of some use. It is thought by modern scholars that to attribute body to God is theism (the theory that God is a person). They hold that this modifies the absolute character of God-head. But the *Upaniṣadic* view is different. According to it, to attribute a body to God is to recognise his omnipotence. Further by attributing a body to God, he is brought within the grasp of our mind more easily than when he is described in terms beyond comprehension This character is brought out by 'the all-powerful', *prabhu* and 'one who resembles the gem called *indra-nīla*', *indranīla-prabha*.

VII

Dattātreya is 'intent on the unravelling of power, *māyā*, investing *Ātman*', *ātma-māyā-rata*. This attribute presents the idea that

Dattātreya is intent on unravelling the power, *māyā*, enveloping the self, *Ātman*. Power, *māyā*, is a very complex concept. Commonly the Sanskrit word *māyā* means something unreal. The *Upaniṣadic* use gives *māyā* a meaning slightly different from that in daily use. With a view to understanding this, certain Upaniṣadic passages may be studied.

Nṛsiṁhottaratāpany-Upaniṣad says: 'Itself being perfect and one it creates the illusion of it being the other. Having thus shown things to be separate from itself it itself becomes transformed into illusion and nescience. This is wonderful indeed. It shines of its own spiritual light.'(38) The passage explains how *māyā* is no other than the creative power of *nṛsiṁha* i.e., Dattātreya in view of the present hymn.

Sarvasāra-Upaniṣad adds: 'What is called *Māyā* has no beginning nor an end. It is both real and unreal. It envelopes all. It can be said neither to exist nor not to exist. It is neither existence nor non-existence. Itself predominant, it is not subject to modification nor is it capable of being differentiated from other things. It can just be indicated but is incapable of being described by any other differentiating characteristic. This is termed *Māyā*.'(39)

It can thus be seen that *māyā* forms in no sense a second to the highest truth. On the other hand, Dattātreya, the highest truth, is the master of *Māyā*. The same idea is brought out by *Tripādvibhūti-mahā nārāyana Upaniṣad*: 'God, *Īśvara*, is the master of power, *māyā*, and hence of all learning, *vidyā* or true knowledge.'(40) *Veda* says 'The Lord of all sciences, *vidyās*. The Lord of all creatures. The Lord of Veda. The Lord of brahmā. May Brahman the auspicious protect me. The all auspicious *auṁ*.'(41)

'Being intent on the unravelling of power investing *ātman*' *ātma-māyā-rata* as applied to Dattātreya elucidates his independent character. *Māyā* is power. He does not depend on other's power, but on his own power. The greatness of this power is such that it admits of no power other than itself, because all other powers are only its creation, i.e. they are the outcome of itself like the yogic accomplishments *yogasiddhis*, *aṇimā*, *mahimā*, *garimā*, *laghimā*, *prānptiḥ*, *prākāmyaṁ*, *īśitvaṁ* and *vaśitvaṁ*, as distinguished in the Upaniṣads.

All things, good, bad and indifferent are only different items of the operation of power. *Yājnavalkya-Upaniṣad* says: 'This power, *māyā*, is of three aspects, illumination, activity and delusion.'(42) This brings out clearly the comprehensiveness of the concept of power, *māyā*. It is the sole means of bondage.

Vārāha-Upaniṣad says: 'The same power, *māyā*, that invests the self before and is discarded at the end is that which is well expounded by those that uphold Brahman. If this is identified as power by means of discrimination, if there is the disappearance of power with its operation, there is then neither iśvarahood nor jīvahood. Finally "I" is nothing but pure spirit of consciousness.'(43) All these ideas signify that Dattātreya who is meditated upon as 'one who is intent on unravelling of power investing *ātman*, *ātma-māyā-rata* is the author of both bondage and liberation by means of his own power. *Rata* implies that his whole activity in either way, whether he creates bondage or liberation, in his sport, *līlā*, which is the overflow of his beatific bliss, *ānanda*. In all circumstances he is ever the same with or without power, *māyā*. He is the truth of identity expressed as 'That am I' *śoham*. He is pure consciousness, *cit*, as is illustrated in such passages as, 'May we understand and realise the truth which is consciousness, *caitanya*, itself being of the nature of knowledge, the source of all. May it direct our intellect.'(44) Therefore, he is described as that which is wrapped in consciousness, and it is therefore called *cidambara* in Sanskrit.

VIII

Dattātreya is 'the Lord whose activities are in sport', *deva*. *Mantrika-Upaniṣad* introduces the concept of *deva* as· 'The God in whom all things disappear, and having disappeared become latent: further, they again and again see the state of being patent, and take their birth like bubbles. the God which is one is the essence of the self in the body with the individual soul and is present throughout the operation of different causes: It is He that is God. He is almighty. Again and again, unceasingly, those others realise him as the Lord whose activities are his sport, *deva*. They identify Him as Brahman, nothing but Brahman. Those who know this truth are those that are devoted to Brahman, *brāhmanas*. They enter into Him. They disappear in Him and become dissolved into Him (become of Him or merge Him and in Him or become of His essence). They indeed disappear and become latent. They indeed disappear in Him and become latent.'(45)

Dakṣiṇāmūrti-Upaniṣad defines the concept of the Lord whose activities are his sport, *deva*, thus: 'He is the Lord whose activities are his sport, *deva*, who at the time of dissolution of all, having made all disappear in himself, enjoys his own spiritual bliss or shines forth in

the same manner.'[46] The definition supplements the previous idea. From this it follows that all the divine activities mentioned by the previous passage are only the expressions of the spiritual bliss of the Lord whose activities are his sport, *deva*. Dissolution does not mean the cessation of his nature. His nature is bliss itself, *svātmānanda*. It is ever there, dissolution or no dissolution. It is unaffected. Creation or destruction does not increase or decrease the essence. It (the essence) is in the form of the Lord whose activities are his sport, *deva*. It is always the same throughout. It is the light that ever shines forth. (The root *div* means both sport and shining). It lives in all and shines forth in all. It is therefore called *vāsudeva*. (It is *vāsudeva* because as the shining principle of all it lives in all). The attribute 'The Lord whose activities are his sport', *deva*, as applied to Dattātreya illustrates how he is *vāsudeva*, the absolute principle that shines in all.

IX

Dattātreya is the philosopher, *avadhūta*. *Nirālamba-Upaniṣad* defines *avadhūta* thus: 'The *avadhūta* is one well versed in the teachings of *Śruti* and *Smṛti* and has his mind fixed in Brahman. By realising the truth of the meaning of the great statements of *Śruti*, 'Thou art that', 'I am Brahman', 'All this is Brahman', 'There is absolutely no duality in this (Brahman)', and so on, and having the conviction that I am nothing but Brahman itself, by means of meditation which admits of no duality, *vikalpa*, the person who has self-control and leads the life of his own determination becomes an ascetic. He is the ascetic. He is the liberated. He is the revered. He is the aspirant. He is the highest of the ascetics. He is the philosopher, *avadhūta*. He is the person who is devoted to Brahman. This is the conclusion.'[47]

Mandala Brāhmaṇa-Upaniṣad says: 'In the manner defined so far, that sage, *sanyāsi*, who has solely engaged himself in drinking the nectar which is no other than Brahman, the nectar which is the outcome of incessant meditation becomes the greatest of ascetics, *paramahaṁsa* and philosopher, *avadhūta*. By the sight of him the whole world becomes consecrated. Even an ignorant man who is devoted to his service becomes liberated. (Devotion to him) liberates one hundred and one generations of the devotee's family. Therefore for the same reason the lines of father, wife, and son also become liberated. This is the *Upaniṣadic* conclusion.'[48]

Avadhūta-Upaniṣad defines *avadhūta* thus: '*Sāmkṛti* said thereafter· Having approached Bhagavān Dattātreya, the sinless philosopher (*avadhūta*) he asked, Who is a pure philosopher, *avadhūta*? Dattātreya, filled with utmost compassion, replied that one was called *avadhūta* on account of imperishability (*aksharatvāt*), an excellence to be devoutly wished for, (*varenyatvāt*) and on account of casting off all wordly taint, and on account of having the realisation of 'That thou art' as the only object to be aimed at.'[49] Briefly, imperishability, excellent unworldliness, at-one-ment are the characteristics of the philosopher.

So the philosopher, *avadhūta* is one who has shaken off from himself all worldly taint and ties; a philosopher is the knower of Brahman, *brahmavid*. The root *avadhū* means to shake off or to shake out or down or frighten away (enemies or evil spirits or disagreeable things). Therefore the *avadhūta* is literally one who has shaken the shackles of nescience, *avidyā* from himself or ignorance of misunderstanding which comes through attachment to worldly things without realising that it is eternal bondage. He who has cut himself off from all worldly pleasures save the pleasure of resting in his own *Ātman*. such a one is the veritable philosopher, *avadhūta*.

The concept of the philosopher, *avadhūta* as applied to Dattātreya illustrates how he is the whole truth consisting of the means, *sādhana* and the end, *sādhya*; meditation and liberation. He is individual, *jīva*. He is auspicious, *śiva*. He is therefore the identity of *jīva* and *śiva*. *Jīva* stands for meditation; *śiva* for *mokṣa*. Therefore through meditation comes liberation, *mokṣa* or in other words *jīva* becomes *śiva* by discipline, *sādhana*. The previous attributes explain how the concept of philosopher, *avadhūta*, naturally emerges from them.

X

Dattātreya is the Lord who has the cardinal directions as his garments, *dig-ambara*. It means that he has the four quarters of the earth as his garment. This concept has a profound significance. For as the *Paramahamsa-Upaniṣad* says: 'Paramahamsa is one who has space as his garment. The concept of 'the highest ascetic', of *parama-hamsa* has already become familiar in the course of the previous studies.

Nārada-parivrājaka-Upaniṣad says: 'One who meditates upon, 'I am Brahman itself which is pure consciousness and the highest

bliss,' one from whom all desires are cast out, one who has as his garment the four quarters of the earth, one who is liberated from bondage of all kinds by which mind, speech, body and action are fettered, one who has his face turned away from the world he becomes the liberated one in the manner of a creeping worm transformed into a hovering bee. This is the *Upaniṣadic* conclusion.'(50)

Sanyāsa-Upaniṣad says: 'The highest of the ascetics is he whose body is besmeared completely in ashes, who has abandoned all, whose possession is only his body, whose garment is the four quarters of the earth, who is indeed a philosopher, (having shaken off the shackles of nescience from him) and who is bound by nothing.'(51)

A study of these passages shows how intimately 'having the cardinal directions as garment', *dig-aṁbara* is connected with being the highest ascetic, *parama-haṁsa* and philosopher, *avadhūta*. Dattātreya being a philosopher, *avadhūta* is necessarily one who has the directions as his garments, *dig-aṁbara*. To define him as one who has cardinal directions as garments, *dig-aṁbara*, is to concentrate on all those qualities that make him a philosopher, *avadhūta*.

XI

He whose limbs are smeared with holy ashes is Dattātreya, *bhasmoddhūlita-sarvāṅga*. He is the holy one who has besmeared his body in ashes, *bhasma*. The *Upaniṣads* attach great sacredness to ashes, *bhasma*. *Bṛhajjābāla-Upaniṣad* says: 'He the well known Bhusuṇḍa came to (the famous god) Kālāgni-rudra. Having come to him he said 'O God! teach me the sacred significance of ashes, *vibhūti* . . . teach me the *Śruti* (called *Bṛhajjābāla*), that gives the knowledge of the means for attaining liberation'. 'Yes. Thus (said Kālāgni-rudra): From *sadyojāta* the earth emanated. From it came detachment. From this came (the cow) called *Nanda* of brown colour. From the dung of this cow (ashes called) *vibhūti* was produced. From *vāmadeva* came water. From it came resort. From it appeared the (cow) called *bhadrā* of black colour. From the dung of this cow (ashes called) *bhasita* was produced. From *aghora* fire came. From it came learning. From it came the (cow) called *surabhi* of red colour. From the dung of this cow (ashes called) *bhasma* was produced.From *tatpuruṣa* came air. From it came peace. From it came (the cow) called *suśīla* of white colour. From its dung (ashes called) *kṣāra* was produced. From *īśāna* came ether. From it came the state that

transcended peace. From it came (the cow) called *sumanā* of mixed colour. From its dung came (ashes called) *rakṣā*.'

To trace the whole universe to a single truth has in view the conscious recognition that everything in the world is permeated by the same truth and is therefore a mark of the truth. From this it follows that the higher the manifestation of truth, the higher is the status of the thing in question Throughout the Vedic tradition the cow is consistently recognised to be the embodiment of the manifestation of truth. It is found out that it contains all that is good in the universe. It is for this reason taken to represent the whole universe. It is therefore described as *sarvadevatāmayī*, all divine. The *Upaniṣad* holds that the whole universe is power, *śakti*. The cow representing the universe is power. All that comes from it is power. The dung coming from it is power. But the universe as it is created by *Śiva* is not without impurity. Impurity is the illusion of duality. It is the creation of the omnipotent *Śiva*. *Śiva* is the cosmic fire. It burns away all impurity. With the removal of impurity, that is, the delusion of duality, *śiva* and *śakti* become one. The fact that the application of fire to dung results in ashes is an outward symbol of the inward union of *śiva* and *śakti*. The application of ashes to body indicates for the same reason, the inward realisation of the union of *śiva* and *śakti* by burning away all impurities caused by the illusion of duality, that is, the illusion that there is something outside the self.

'Ash, *bhasma*, has five names: *vibhūti*, *bhasita*, *bhasma*, *kṣāra* and *rakṣā*. It is called *vibhūti* because by means of the five names it immediately brings about spiritual power. It is called *bhasma* because it consumes all sins. It is called *bhasita* because it gives illumination. It is called *kṣāra* because it puts an end to evils. It is called *rakṣā* because it protects one from the fears caused by the living creatures, the dead, the evil spirits, the demons called *brahma-rākṣasa*, mental decay and bondage.'[32]

Sadyojāta, *vāmadeva*, *aghora*, *tatpuruṣa* and *īśāna* are the five aspects of *Maheśvara*. They are the substance of the world. They give rise to the five elements, *panca-bhūtas* and the five kinds of cows which form the origin of the five kinds of ashes, *bhasma*. So ashes, *bhasma*, stands for the whole universe. It is the expression of the creative principle of all which is *Maheśvara* himself. This is the philosophical implication of ashes, *bhasma*.

The same *Upaniṣad* states further 'Agni (fire) is one. Having entered into the world it assumes the form corresponding to that of a

thing. Similarly, ashes, *bhasma*, is one. It forms the inner essence of all beings. Outside, it assumes the form corresponding to that of a thing. The whole universe is indeed of the nature of *agni-soma*, fire-moon. The body-burning causing fear and illuminating is called fire, *agni*. The body causing power—having the immortal as its basis and having illumination and knowledge as its aspects—is the moon, *soma*. It is power and immortality—*śakti* and *amṛta*. It is indeed the essence and illumination in all things, gross and subtle. Illumination has two forms, the sun and the fire. Similarly, the essence called power, *śakti* has two forms, moon, *soma* and fire. Illumination is like the act or flash of lightning. Essence is of the nature of mellow sweetness. All moving and non-moving things exist because of the difference in illumination and essence. The immortal *amṛta* comes from fire as fire is nourished by the immortal nectar, *amṛta*. The world of fire and moon, *agni-soma* is the means of oblation. Moon, *soma* is the power, *śakti*, of lifting us upwards as fire, *agni*, is the power of moving downwards. The upward pull as the downward pull signifies a unity which is brought about by regular swinging of a cosmic rhythm of *agni-soma* or *Haṁsa*. The whole world without exception is enclosed by these two. Because of fire, above fire there is power. (The word power signifies) all that is transcendent nectar that forms the essence of moon. (It is above fire) till it lets down the nectar, the essence of moon which is fire itself. For this reason indeed the fire that causes dissolution, *kālāgni* has downward pull and power has the upward pull. As there is burning in the upward direction there is purity effected in the downward direction. The cosmic fire that causes dissolution is determined to be the basic power. Its location is upward. For the same reason the location of moon is downward and it gets the name *śiva-śakti*, auspicious power. (The idea is this). The universe signified as moon is based on fire, that is, *śiva*. It has the upward pull by means of the same fire, *śiva*. It is thus regularly merged in fire. Thus the unity of fire and power, *śiva* and *śakti* is realised. With this realisation there is no longer mere *śakti*, power, but *śiva-śakti*, auspicious power. *Linga-mahā-purāṇa* gives a clear exposition of this unity or identity. In conclusion it says: 'Those aspirants who understand me as *rudra*, *rudrāṇi* or *gāyatrī*, the mother of *Veda* . . . for them I am in all circumstances the identity of *śiva* and *saumya*.'(53) That is *śakti*. This has a spiritual significance. The knowledge constitutive of *haṁsa*, 'I am He' is equated with *Agni*, the fire that scorches to ashes in the individual any notion of separateness or

duality that may linger. He becomes identified with *Śiva*, the holy and becomes invested with that power *Śiva-Śakti*, the power that permeates all. This is the saving truth. *Agni* is the fire that emanates from *Śiva-Śakti*, the all-consuming fire that leaves no impurity unburnt to ashes. These ashes become the holy ash, *bhasma*, with which the body of an ascetic is besmeared. It is symbolical of the ashes in which all impurity or taint or sin has been scorched away. The hymn significantly commences with the word '*agni*' and this is in the fitness of things

'(Ashes) *bhasma* is the power of fire and is bathed in the moon. In the absence of its application it causes bondage from root matter, *prakṛti*. If (ashes) *bhasma* is applied and applied to all parts of the body, there is a downpour of immortal power and owing to this, the root matter, *prakṛti* ceases to bind. So in the case of those good people the application of the immortal ashes, *bhasma*, is intended to overcome mortality. If the touch of the immortal, the auspicious and power is attained how can there be mortality? He who has understood this abstruse, secret and sacred truth in the manner expounded so far, having produced ashes out of rhythm of the fire-moon combination is never re-born. Having burnt the body by means of fire which is the same as the auspicious he who is bathed in the immortal power following at the same time the path of spiritual discipline, *yoga* is rendered immortal. He is rendered immortal. Thus is the *Upaniṣadic* conclusion.'[54]

The whole passage illustrates how ashes, *bhasma* is the symbol of the truth of the auspicious, *śiva*. It is the symbol of identity. The application of ashes, *bhasma* with the proper understanding of its sacred significance is the highest stage of ethical perfection. It admits of no dualism. It presupposes the realisation of the complete oneness of all that exists Its application signifies that the person in question has in spirit burnt the world of bondage and in his case there remains only ashes, *bhasma*, the symbol of the immortal principle of all.

The same *Upaniṣad* explains the method of preparing ashes, *bhasma* out of cow-dung. It shows how sacred a cow and its dung are and what disciplines the preparation of ashes, *bhasma*, presupposes. 'It is said that of all powers the power of learning is the real power The three-fold constituent, *guna*, illumination, *satva*, activity, *rajas*, and delusion, *tamas* is the basis of learning. Learning in turn is the basis of the constituents of *prakṛti*, *gunas*. (Knowledge, *vidyā*, is the discrimination between the constituents. It comes from them. By

discriminating them it makes them evident.) A cow is the three-fold aspect, *guṇa*. Its dung and urine have become knowledge, *vidyā*, that is, they occupy the place of knowledge, *vidyā*. This is the position expounded by the *Upaniṣad*. (Having understood this) ashes, *bhasma* ought to be prepared.'(55)

(Ashes) *Bhasma*, has thus very great spiritual significance. The whole life of every individual to whatever order of society he may belong is in its own way a preparation for the realisation of the identity of all. (Ashes) *Bhasma* is the symbol of this realisation. It is therefore indispensable. The same *Upaniṣad* notes 'Ashes, *bhasma* ought to be applied to the body, having consecrated the ashes, *bhasma* by means of hymn, *mantra* of *Veda* beginning with the expression *mānastokena*. The *brāhmaṇas*, *kṣatriyas*, further all those of the three-fold *varṇas*, *traivarṇikas*, of those that live as householders . . . by the *brahmacārin* . . . of the *śūdras* . . . of all others . . . of the *yatis* . . . of those that do not observe the rules of *varṇas* and *āśramas* . . . of all people (the application of ashes) is indispensable . . . the man of wisdom by whom the mark of three lines by ashes, *bhasma*, is borne on the forehead, is he by whom the scriptures are studied and understood and all rituals are observed. Even he deserves respect who has given up the practice of the duties of *varṇa* and *āśrama* and the rules of conduct as well, if he only bears even once, three horizontal lines of ashes. Those men who practise rituals without the application of ashes never obtain liberation from bondage even through crores of births. That which is the highest essence of the fire of *rudra* is what goes by the name ashes. Therefore he who has at all times besmeared himself with *bhasma* is he who has vigour, *vīrya*, the essence of the fire of rudra, *rudrāgni*. By means of the application of ashes which is the same as fire, the sins of him who is devoted to ashes are burnt. He who is purified by the bath of ashes is known as one who is devoted to ashes. He, all limbs of whom are bathed in ashes, who bears three lines of ashes, who sleeps on the bed of ashes is the man who is recognised (by *Śruti*) as being devoted to ashes, *bhasma-niṣṭha*.'(56)

Thus in the light of the emphasis that *Śruti* lays on ashes the importance of ashes in rituals and daily life of all can never be overestimated. The application of ashes is the ritual of rituals. It is also an indication of moral and spiritual discipline. It may, however, be noted that in understanding these passages no room must be given for loose meaning. The *Upaniṣadic* expressions are based on great spirituality.

Consistently with this the external marks are considered to be the outcome of the inward realisation. Without realisation, mere mark means nothing. (Ashes) *Bhasma* is the outcome of the creative activity of *maheśvara* with his five aspects, *sadyojāta* and so on. These are the forms of Brahman expounded by *Veda*. (Ashes) *Bhasma* gives all *puruṣārthas*. It is the only content and form of the spiritual discipline leading to liberation, *mokṣa*. It is knowledge. It is devotion. It is activity. It makes life worth living. It is the mark of the destruction of bondage. It is liberation, *mokṣa*. It is thus both the means and the end. This is the truth of identity, *advaita-tattva* This is *maheśvara*, *mahādeva*, the God of Gods.

Bhasmajābāla-Upaniṣad illustrates this idea as: 'Further, Jābāla Bhusuṇḍa offered salutation and requested *mahādeva* who lived at the peak of the mount *kailāsa* who was of the nature that forms the origin of *Veda*, *aum*, whose body was besmeared with ashes, whose face shone with three horizontal lines of ashes, who was partless, who was attributeless, who was marked by peace, who was the truth of identity and who was auspicious, thus—O Almighty *bhagavān*! Having brought the essence of *Vedic* teaching to light teach me that method of bearing three lines which gets liberation, *moksa* to the individual without requiring any other discipline. What is the substance of *bhasma*?'(57) It is clear from this that (ashes) *bhasma* is the highest of the disciplines. It is therefore all-inclusive It is the independent means for attaining liberation, *mokṣa*. It is the expression of identity, *advaita*. It is the oneness of means and end. It is the truth of *mahādeva*, who is auspicious, *śiva* and therefore Dattātreya himself. In following this idea it must not be forgotten that the application of ashes means finally that all those things that are other than essence are destroyed to ashes and there is the realisation of liberation, *moksa*, following this destruction.

'In the manner defined so far, the person who observes the application of ashes enjoys all pleasures. Having left the body he attains union with the auspicious, *śiva*. He never comes back. He never comes back. So said *kālāgni-rudra*, the Almighty itself.'(58)

Yoga-tattva-Upaniṣad adds 'One who continues to meditate upon him of three eyes, the giver of gifts, pure, shining like the rising sun, having the whole body smeared with ashes, pleasing by the very appearance . . . to that man of discipline, *yogin*, there occurs no death, no fear from breath.'(59)

The One all limbs of whom are besmeared with holy ashes,

bhasmoddūlita-sarvāṅga, is the highest lord, *maheśvara*. Dattātreya who is no other than *maheśvara* is so described. *Tripuratāpiny-Upaniṣad* prescribes the sacred formula for meditation. 'Salutations sanctioned by the *Vedas* to the Almighty, whose body is besmeared with ashes and whose splendour, *tejas*, can never be defied.'(60)

Bhasmajābāla-Upaniṣad explains how great is the importance attached to ashes in the words, 'Bhusuṇḍa having offered salutations to *śiva* who is the supreme God, whose body was besmeared with ashes, who is the truth of identity, requested . . . teach me OAlmighty, by way of bringing to light the essence of the *Vedic* teaching, the manner in which three lines of (ashes) *bhasma* are applied to the forehead from which there is the realisation of liberation, *mokṣa*, without requiring any other means. What is the substance of ashes?'(61)

This passage brings out the *Vedic* character of ashes and how intimately and indispensably (ashes) *bhasma* forms the content of the means for liberation, *mokṣa*. Further Dattātreya is a man of attitude of identity, *advaita-bhāvanā*. He is a great ascetic. He is liberated while living, *jīvanmukta*, and philosopher, *avadhūta*. He is thus one who is undergoing discipline, *sādhaka* or *yogin*, following the spiritual discipline leading to liberation, *moksa*. He realises himself as the identity of *Śiva*, *advaita*, i.e. *moksa*. He is thus the aim, *sādhya*. He is therefore identity, *maheśvara*. In view of these ideas it is but legitimate to characterise Dattātreya as the Lord whose entire limbs are smeared with holy ashes, *bhasmoddūlita-sarvāṅga*.

XII

Dattātreya is considered to be one who wears the crown of matted hair, *jaṭā-jūṭa-dhara*. This term means that he is one whose lock of hair is reposed high upon his head. In the course of the *Upaniṣadic* teaching the supreme Lord is constantly described as having matted hair, *jaṭā*. *Rāmapūrvatāpiny-Upaniṣad* presents Rāma as 'One who is along with root matter, *prakṛti*, blue in colour, of the garment yellow in colour, having the lock of hair reposed high upon his head.'(62) The *Dakṣiṇāmūrti-Upaniṣad* presents the supreme Lord as 'The Lord who is in the sitting posture, whose matted hair, *jaṭā*, is adorned with the shining part of the moon, whose body is as white as milk and who has three eyes.'(63) The same observation holds good with reference to Dattātreya who is described as one who wears the crown of matted hair, *jaṭā-jūṭa-dhara*.

XIII

Further, Dattātreya is described as the glorious Lord, *vibhu*. *Mantrika-Upaniṣad* says 'Those twice-born ones who have the eyes of knowledge see only him who is one only and who is the purest, as *vibhu* '[61] So the term *vibhu* meaning the 'glorious lord' lays emphasis on the absolute purity and uniqueness of the Lord which can be understood only by those who have the eyes of knowledge among the twice-born or only those with the vision of the truth can comprehend the meaning of 'The Glorious Lord', *vibhu*. 'The glorious lord', *vibhu* as applied to Dattātreya brings to light the greatness of this state, attributes previously described having shown how the truth cannot be otherwise than that pertaining to one described as the glorious lord, *vibhu*

Such a noble one is that glorious lord, *vibhu*, Dattātreya, the most gracious, who has his being everywhere, universal, all-pervading, omnipresent and eternal. He is therefore rightly called, the glorious lord, *vibhu*. He is also considered as the glorious lord, *vibhu* because from him emanate infinite numbers of accomplishments, *vibhūtis* or manifestations of great might and supernatural powers (*aṇimādi-asta-siddhis*).

XIV

'With four arms', *catur-bāhu*, is another characteristic of Dattātreya. *Catur-bāhu* is one who has four arms. The meditation on the supreme lord as being a person with four arms is quite common and it may be well to remind ourselves how this conception is far from being considered as theism This has been explained under the concepts of 'resembling the gem called *indra-nīla* in complexion', *indra-nīla-samaprabha*, and being 'all-powerful', *prabhu*.

Absolutism is higher than theism. Absolutism has in view the highest reality. To attribute a body to it is to bring down its absolute character. This is why theism is not the highest truth. We have a corresponding difference between the conceptions, non-qualified, *nirguna*, and qualified, *saguṇa*. The attributeless is the absolute. It is devoid of all opposites. To attribute property, *guṇa*, is to introduce opposites into the absolute The qualified, *saguṇa*, is that aspect of God with attributes. Hence the concept of the qualified is lower and the concept of the attributeless is higher. The attributeless is

Brahman. The qualified is only an appearance i.e., the result of super-imposing duality, *dvaita*, on the non-dual, *advaita*, reality. But is the attributeless nothing? Is it void in the buddhistic sense? No. The word void, *śūnya* is applied to it following the *Upaniṣadic* tradition that it is void, *śūnya* because it is above all contradiction. But the conception is totally different from the buddhistic one. The concept of the attributeless, *nirguṇa*, is the highest in the sense that it has all the advantages of all other theories of reality. This is a matter to be appreciated fully only by means of study and meditation. It is not mere negation, though the negation of the lower conceptions is in it. It is the undifferentiated, *akhaṇḍa*. It has all the virtues of the lower conceptions without losing its absoluteness. Viewed from this point of view, the attributeless, *nirguṇa*, is higher than the absolute of modern thought. This is the significance of the identity of all as presented by the passage of the *Śruti* as 'All this is indeed Brahman', *sarvaṁ khalu idaṁ brahma*. This is the reason why the *Upaniṣads* while concentrating on the highest truth prescribed the meditation on the Lord with or without attributes. This is not to confuse the two view-points. To hold that it is confusion is to uphold the commonsense view of things and to deny the *Upaniṣadic* character of the *Upanisads*. The *Upaniṣadic* statements never keep the truth out of sight. This circumstance in the *Upaniṣads* rather explains the richness of the unity and identity of non-duality. The *Upaniṣads* insist that without meditation, *dhyāna*, so as to appreciate the absoluteness, richness and completeness of Reality, the truth cannot be appreciated.

Dhyāna-bindu-Upaniṣad mentions the meditation on the highest thus: 'By means of the control of breath defined as *pūraka*, the aspirant, *yogin*, ought to meditate on *mahā-viṣṇu* who shines with the colour of *atasī* (Sesbania Grandiflora) flower, who has his seat at the place of the navel and who has four arms.'[65] *Hayagrīva-Upaniṣad* presents the significance of the four arms as 'We meditate upon *hayagrīva* who has four arms, holding respectively, conch, *śaṅkha*, disc, *cakra*, the highest sign of knowledge, *mudrā* and book, *pustaka*, indicating learning, and who shines like the full moon.'[66]

The significance of the four arms of Dattātreya must be understood in terms of these ideas; for he is no other than *mahā-viṣṇu*, who is also the horse-faced *hayagrīva*.

XV

Dattātreya is described as one who has capacious limbs, *udārāṅga*. He who is well built and is of generously proportioned limbs is called *udārāṅga* in Sanskrit.

XVI

Dattātreya is further described as one with eyes resembling full-blown lotus flowers, *praphulla-kamaleksana*. The proportion of limbs as well as body beautiful gains a fresh significance because the face of Dattātreya is made more beautiful by the fact that he has eyes which resemble a blossomed lotus, *praphulla-kamaleksaṇa*, one who has gracious eyes which resemble the full blossoming lotuses. This qualifies the grace of his body and further enhances it. In the course of the *Upaniṣadic* teaching great significance is attached to the eyes because the eyes physically manifest the grace of the spiritual preceptor, *guru*. Further, beautiful eyes denote a beautiful disposition towards the pupils and the world (generally speaking).

Gopālapūrvatāpiny-Upanisad illustrates these ideas: 'Who is *Kṛṣṇa*? . . . he is one who uproots sins, whose existence is revealed by cow, earth and *Veda*, who gives birth to the community of *gopīs* and their intellectual activities. All is enfilled with Him and He is veritably the Supreme Power, *māyā*. So all is nothing but this highest Brahman. One who meditates upon him, praises him, serves him, becomes immortal . . . what is his form? It is the one that has eyes which resemble a perfect lotus, which has the hue and the lustre of the rain-bearing cloud, which wears the lightning-like raiment, which has two arms, which as a whole is the mystic symbol of knowledge i.e., which wears the garland of forest flowers and which is *īśvara*, the Supreme Lord.'(67)

This passage illustrates how form, *rūpa*, illustrates the character of *Kṛṣṇa* and having eyes resembling full-blown lotus flower, *praphulla-kamalekṣana* as applied to Dattātreya brings out all this significance because Dattātreya is no other than *Kṛsṇa*.

XVII

Dattātreya is further defined as the treasure-mine of knowledge, *jnāna*, and discipline, *yoga*, *jnānayoga-nidhi*. He who is the treasure-

house of all that is called *jnāna-yoga* is called *jnāna-yoga-nidhi*. *Jnāna-yoga* is a compound term. It means either knowledge with discipline, *jnāna* with *yoga* or discipline with knowledge, *yoga* with *jnāna*. It presents the idea of the union of the two. Dattātreya as the treasure-house of this union is not only the source of knowledge, *jnāna*, and discipline, *yoga*, but of their union as well. The *Upaniṣads* do not separate the two. They emphasise the union so that in the end both become one by leading to the realisation of the ever present essence, which is the one only.

Yoga-tattva Upaniṣad says: '*Viṣṇu* the well-known lord is the highest of the aspirants as well as of those that are accomplished, *yogins*. He is the most real and the best of the ascetics. This supreme being is like a light on the path of truth, *tattva*. The father of fathers, *pitāmaha*—(*brahmā*), having worshipped this lord of the world and offering salutations to him prayed to him 'teach me the truth of *yoga* with its eight preliminaries'. The lord of all organs, *indriyas*, sensory and motor organs, *hṛṣīkeśa* said, 'I teach you the truth. Understand'. All selves, *jīvas* are invested with pleasures and pains, the net of nescience, *māyā*. (I teach you) the path that gives them liberation, that puts an end to the net of nescience, *māyā*, that destroys, birth, death, old age and illness, that takes one away from mortality. This path is not attainable by all sorts of means. The highest truth to be attained is purity by itself, aloofness, *kaivalya*. Those that have fallen down into the web of empirical sciences, *śāstras* (connected with different paths) are for this very reason deluded by their own knowledge. The truth to be attained is beyond description. It cannot be defined even by Gods. It is the same as the revelation of one's *Ātman*. How can it be revealed by empirical sciences, *śāstra*? It is partless. It is pure. It is peace itself, peace within and peace without. It is defectless. The same truth being obscured by the results of merit and demerit (appears) in the form of an individual *jīva*. The truth of the highest *Ātman* is free from change. How then did it come to have the state of being a *jīva*? It transcends all that is existent. It is knowledge itself. It is free from all evil. It is illumined like water. In it, in this circumstance, there appeared ego (*ahaṁkāra*). There appeared a mass of matter consisting of five aspects which was determined by root matter, *prakṛti*. It became defined by particular characters. It exhibited pleasures and pains. Consider it to be an individual self, *jīva*. For this reason, by the pure ones the name of an individual self, *jīva* is applied to the supreme *Ātman*. Desire, fear, hatred, also

delusion, miserliness, foolhardiness, sin, birth, death, also littleness, misery, exhaustion, hunger, thirst, hankering, shame, fears caused by them, pain, dejection, elevation—from these defects the individual self, *jīva,* that is liberated is understood to be pure, *kevala.* Therefore in order to put an end to these defects I teach you the means. How can the knowledge which is without discipline, *yoga,* really bring about liberation, *moksa*? Indeed, discipline, *yoga* which is devoid of knowledge is unable to lead to liberation, *moksa.* Therefore one who desires liberation, *moksa,* ought to practise both knowledge and discipline, *yoga.*'[68]

The *Upaniṣad* has so far expounded how the union of knowledge, (*jnāna*) and discipline, (*yoga*) is indispensable. What is knowledge? The same *Upaniṣad* continues to expound knowledge thus: 'Only nescience, *ajnāna,* is the cause of bondage. One is liberated only by knowledge. This is at the outset the nature of knowledge. Knowledge is the only source of object. By knowledge is understood the highest truth called aloofness, *kaivalya,* which forms the essence of the self. It is partless. It is defectless. It is reality, *sat,* knowledge, *cit* and bliss, *ānanda* itself. It is devoid of birth, existence after birth, destruction and recognition or memory. This is what is called knowledge.'[69]

Further, the *Sarvasāra-Upanisad* defines knowledge thus. 'What does knowledge, *jnāna* mean? The consciousness, *caitanya* which is devoid of birth and destruction and which is enduring is called, knowledge, *jnāna.*'[70]

As to what is *yoga,* the *Yogatattva-Upanisad* expounds it thus: 'Further, I teach you spiritual discipline, *yoga.* It is well known that discipline, *yoga* is of many kinds. In usage they differ from one another as *mantra-yoga, laya-yoga, hatha-yoga,* being different from *rāja-yoga.* Commencement, eventfulness, cumulativeness, maturation and steadiness characterise all forms. O! Brahman, I teach you their definition in brief. Understand them. A hymn, *mantra* consists in syllable, *mātṛkā* and so on. One who repeats it for twelve years gradually attains the knowledge along with the eight accomplishments (called *aṇimā,* etc.) The (beginner and therefore) slow in understanding of these that are after discipline, *yoga,* whose capacity to understand is very limited takes interest in this discipline, *yoga. Laya-yoga* consists in effecting the destruction of the mind, *citta.* It is described in many ways. Walking, sitting, sleeping and eating, one ought to meditate on the Lord who is undifferentiated The same is *laya-yoga.* Understand further *hatha-yoga.*

The virtues of restraint, *yama*, positive virtues, *niyama*, bodily postures, *āsana*, breath control, *prāṇāsaṁyama*, unworldliness, *pratyāhāra*, meditation, *dhāraṇa*, intense meditation, *dhyāna*, meditation on *hari*, locating him between the two eyebrows and absorption, *samādhi*, which is the state of equilibrium, are the eight preliminaries. Next indeed occurs *rāja-yoga*. When by means of *rāja-yoga* activity is effected by the accomplished ones, *yogins*, then in the same circumstance to the aspirant in question occurs indeed detachment with discrimination. *Viṣṇu* the well known is the highest of the accomplished ones. He is the most real. He is the best ascetic. With reference to the correct path, that is, in determining the correct path this supreme being is like a light. . . . By him all this is pervaded, so he is the basis of all this. That is real. That is the highest truth. . . . The person who has this discipline, *yoga*, attains this truth.'[71]

This is how the *Upaniṣads* explain the unity of knowledge, *jnāna* and discipline, *yoga*. *Jnāna-yoga-nidhi* as applied to Dattātreya illustrates how *Viṣṇu* the highest truth expounded by the *Yoga-tattva-Upanisad*, is no other than Dattātreya himself. So in view of *this Upaniṣadic* teaching Dattātreya *is verily the greatest of those* that follow the yogic discipline, *mahāyogī*; he is the greatest of beings, *mahā-bhūta*, and the highest of ascetics, *mahā-tapāḥ*. He is the light that shows the correct path. He is the supreme principle of all, *puruṣottama*. He is the basis of all reality. He is the real. He is the highest truth. The person who understands him thus and who meditates on him becomes one with him, that is, attains union with him.

XVIII

Dattātreya is further characterised as the preceptor of the Universe, *viśva-guru* or world-teacher. 'Dattātreya the preceptor triumphs', *guru dattātreyo vijayate* is a prayer which is repeated by the devotees of Dattātreya, preceptor of the Universe, *viśva-guru*. As ordinarily understood, *guru* is a teacher. At times the word is taken to indicate an idea of sacredness too. But the *Upaniṣadic* sense of the term is really profound and it is in keeping with the truth taught by the *Upaniṣads*.

Advayatāraka-Upaniṣad says: 'By the grace of the supreme teacher the light that lies concealed in the cave of the intellect or in the *turīya* level of consciousness becomes inwardly realised. That vision

is the root of all good conduct. The teacher is one who is well versed in the knowledge of the scripture, is a lover of the all-pervading *supreme Being* and is free from envy. He knows all about *yoga* and is well practised in it. He has the soul of a *yogi* in him, is pure and imbued with love for his preceptor and above all has realised the Highest Person. The one who has these characteristics is truly called a teacher or *guru*. Of the two letters in the word *guru*, the letter *gu* means darkness and the letter *ru* means that which removes darkness For the reason that the preceptor is the remover of darkness he is called *guru*. The preceptor *guru* himself is the highest Brahman. The preceptor himself is the highest abode. The preceptor himself is the highest learning or knowledge. The preceptor himself is the best resort. The preceptor is himself the last point of approach. The preceptor himself is the best treasure. For the reason he teaches this truth the preceptor becomes the best of the preceptors. Whoever repeats this once at least, his bondage becomes removed. The sin committed by him throughout his whole course of life becomes immediately destroyed. He attains the fulfilment of all his desires. There is the realisation of all forms of accomplishment, *puruṣārthas* He who knows this, knows the truth. Thus is the *Upaniṣadic* conclusion.(72)

This passage does not merely present the concept of a preceptor. It elevates him to the rank of a deity for the reason that he has realised the deity within himself and has become one with it. It insists that it is the duty of a proper preceptor, *sadguru* or *sadācārya* to evoke in the mind of the pupil a spontaneous reverence and devotion to the preceptor. The purpose of all this elaboration is to fix the connotation of the preceptor by doing which it is sought to fix the connotation of the science of ultimate reality, *Brahmavidyā*, as the outcome of the teaching of such a preceptor.

Śāṭhyāyanīya-Upaniṣad carries this thought further: 'Further indeed O Somya, who is fitted to receive knowledge! What is so far taught is that which holds good for all times and in all circumstances (*sanātana*). It is the all-supporting truth, *dharma*, pertaining to the highest self. It is the practice of this truth which is meant by devotion to *viṣṇu*. One ought not to teach it without oneself completely understanding it. One ought not to teach it to a person who makes much of tradition, i.e., one who is not prepared to learn anything new; to one who does not understand the truth of self, to one whose mind is vitiated by attachment; to one who is not pure

in intention as well as in body; to one who does not himself go to the teacher; and to one who has not made a mental effort of his own. Is this not indeed what is taught by the great seers? The same truth is expounded by *Veda* as follows:—It is well known that learning, wisdom, knowledge, or the God of learning, *vidyā* went to him who is devoted to Brahman, *brāhmaṇa*. It made this request: 'preserve me. I am your treasure. Please do not give me away to one who is envious, whose ways are crooked, and who is stubborn. Only then am I allowed to manifest my efficacy.' This learning, *vidyā* which is purely spiritual is no other than devotion to *viṣṇu*. It is the truth of the Self. Thou ought to teach it only after thorough examination, 'to one who does not know it and is eager to know it and who has all the necessary qualifications for receiving it; to one who does not neglect one's duties; to one who has the capacity to grasp it; to one who follows the rule of celibacy, *brahmacarya*, one who is devoted to the study of scripture and Brahman which is its meaning, and to one who has come seeking the preceptor in search of knowledge, *vidyā*. If those pupils that have set their minds on knowledge and are devoted to Brahman (*vipras*), (*brāhmaṇas*) do not venerate the preceptor in speech, mind and action (then they never would reap the harvest of their study). The man to whom the preceptor is not the master to be lovingly served, fed and tenderly catered to, and who does not will his approbation never reaps the fruit of learning. The preceptor alone is the highest sustenance, *dharma*. The preceptor alone is the highest aim. If a person ceases to be beholden to a teacher who has taught him even a syllable, then all that learning or knowledge oozes out like water kept in an unburnt earthen pot. As is the supreme devotion to God so is the devotion to a preceptor. He is the knower of Brahman and he hies to the beyond. Such is the commandment of the scripture. So says the *Upaniṣad*.'[73]

This passage lays special stress on the following ideas. The greatness of the preceptor consists in his discriminating judgment as to who is fitted to receive knowledge. This gives him an opportunity to find an apt pupil for study. The preceptor is the cherisher of learning, *vidyā*. Without the preceptor, learning becomes barren of results. True learning can never lead one astray. That which leads itself to prostitution is no learning at all. If the pupil is not endued with the spirit of living laborious days for the sake of learning, and has no endeavour to assimilate what he has learned, he will only be wasting his time. The capacity for privation is the test of knowledge.

In elaboration of this truth of identity, he says further 'I am I, I am also the other. I am *Brahman.* I am the source of (all things). I am also the preceptor of all the worlds. I am all the worlds. I am He. I alone am. I am the accomplished, *siddha.* I am the pure. I am the supreme. I am I. I am always He. I am the eternal. I am stainless. I am knowledge. I am excellent. I am the moon. I am the all. I am all that is good. I am devoid of grief. I am consciousness. I am equipoise. I am without honour or dishonour. I am qualityless. I am the holy, *śiva.*'(75)

Therefore the manifestation of *śiva* as Dattātreya is nothing else than Dattātreya being *śiva.* So it is but right that Dattātreya is called the preceptor of the whole world, *viśva-guru.*

XIX

Dattātreya is the object of affection of all classes of aspirants, *yogi-jana-priya.* He is the beloved of all classes of aspirants, *yogins.* He is the beloved of the aspirants because he is their innermost self or *Ātman,* and he resides in them. He is their beloved because the aspirants are always and constantly full of love for their *Ātman.* Since they are the lovers of the *Ātman, ātma-priya,* they are also lovers of *śiva,* the auspicious, *śivapriya.* They have Dattātreya as their peerless object, the self, *Ātman.* He is always beloved of all aspirants because he is their love and the object of their spiritual quest.

The word *yoga* is derived from the root *yuj,* which means 'to conjoin' or to yoke, that is, literally to merge oneself in the universal being or eternal *Ātman* which is ever present. Therefore those who practise this discipline of merging the self in the universal being are called aspirants, *yogins* and they always love their *Ātman* and continually meditate on it so that Dattātreya who is no one else but the supreme *Ātman,* is one beloved of all classes of aspirants, *yogins.*

All that is in this discipline, *yoga,* is in Dattātreya; and especially that pertaining to wisdom, *jnāna* is of Dattātreya. He is knowledge itself. Because of this he is called the treasure-house of true wisdom. That true wisdom is called pure consciousness, *cinmātra* in the *Tejo-bindu-Upaniṣad.* It is all and everything in this world and nothing is without it. That is wisdom, *jnāna.*

XX

Being the object of affection of all classes of aspirants, *yogins*, Dattātreya is full of compassion towards his devotees, *bhaktānukampin*. He is the protector of his devotees. Those who worship and surrender themselves completely to his grace are under his protection and will be looked after comfortably in this world and the next. He will, by his grace, destroy all sins of his worshippers and grant them liberation. His disposition of compassion gives a fresh significance to the previous attributes, 'being the object of affection of all classes of *yogins*', *yogi-jana-priyaṁ* and so on. He is the object of affection of all yogis, *yogi-jana-priya*, not only because he is the treasure-mine of knowledge and discipline, *jñāna-yoga-nidhi* and the preceptor of the whole world, *viśva-guru* but because he is compassionate towards his devotees. He is ever ready to give them knowledge, *jñāna*, and discipline, *yoga*, so as to enable them to realise their union with himself. Further, the attribute 'one full of compassion towards his devotees', *bhaktānukaṁpin* signifies the truth that that which gives liberation to his devotees is not so much their painful endeavour and upward struggle, the toil and the travail of knowledge and practice as the spontaneous flow of the Lord's compassion. Nay, their knowledge and discipline themselves are the mark of his compassion and an evidence of his concern for his devotees.

XXI

Dattātreya is described as the all-witness, *sarva-sākṣin*. This term means that he is the eternal witness of all things *Sarvasāra-Upaniṣad* explains why he is the all-witness, *sarva-sākṣin* in the following words: 'He is called the witness of all (*sarva-sākṣin*) for he is himself the witness of the origination and lapse of the cogniser, cognition and the cognised. He is all-witness because he is free himself from origination or lapse and shines by his own light.'[78] This is why he is characterised as 'real, knowledge and bliss', *saccidānanda* and considered to be the *Ātman* of all things. As the witness of all he is the witness of all that occurs to his devotees He is the author of all those occurrences because he is intent on the unravelling of power, *ātma-māyā-rata*. All is his creation, it is the expression of his power, *māyā*. It is the overflow of his bliss, *ānanda*. So he is the witness, that is, the author of knowledge, *jñāna* and discipline, *yoga* of his devotees. Further, he

is the author of their liberation. This explains how his compassion the real means for the liberation of his devotees. The devotees then selves with their devotion, *bhakti*, and faith, *śraddhā* are his creatio And he who is in all, the peerless, the witness of all is what all-witnes *sarva-sākṣin* signifies.

XXII

Dattātreya is further defined as one who is served by th accomplished ones, *siddha-sevita*. The truth of Dattātreya as it is s far indicated implies that for his devotees he is more than liberatio This is the real significance of his being the object of affection of a classes of aspirants, *yogi-jana-priya*. It is not for the sake of obtainin liberation that *yogins* feel attracted towards him, but they a attracted towards him for his own sake. He is more than liberatio because he is the author of liberation. He is the magnet that attrac all without difference and gives to all the benefit of that magnet impact. Those who have been touched by his grace are the accon plished ones, *siddhas*. So the title, 'served by the accomplished one *siddhas*', is fittingly accorded to Lord Dattātreya. This accomplis ment is no other than knowledge, *jnāna*, discipline, *yoga*, an liberation, *mokṣa* in unison. Dattātreya the giver of all is everythin for them. He is the be all and end all of their existence. Their so object is to emulate the example of their great preceptor. Since an achievement of success rests on his grace, those who becom accomplished persons have no other purpose than serving their mast and thus grow to be like him. As the Lord Dattātreya himself say he loves those most who meditate on him as 'I am Datta, that i Dattātreya', '*dattohaṁ*'. The one object of the accomplished ones to become one with one's preceptor and serve his lotus feet. He always and continuously served by the accomplished ones.

One who thus meditates upon the greatness of Lord Dattātrey the God of Gods, *devadeva*, the most eternal, thus attains liberatio free from all sins and will not be lacking in the auspicious visio *dṛṣṭi* which is necessary to attain success. Thus the *Upaniṣad* projec before our vision the meaning of Dattātreya as the gift of the gre Lord Maheśvara to the stricken world. Dattātreya is born of penanc *tapas*, and by penance alone can he be intuited and grasped. In ord to do so the *Upaniṣads* give subtle and elaborate meanings for th devotees to think about.

2. DATTĀTREYA: MEDITATION

To sum up what has gone before, a few words on meditation may not seem out of place here.

Commonly speaking, Dattātreya is considered to be one of the incarnations, *avatāras* of *Viṣṇu*. In the *Bhāgavata-Purāṇa* he is credited with having great spiritual powers and being the teacher of discipline, *yoga*, to a number of disciples. Lord Dattātreya's views on spiritual discipline, *yoga*, are clearly and explicitly stated in the *Jābāla-Darśana-Upaniṣad* when the Lord gives a masterly exposition of it to his favourite disciple, Sāmkrti. In it is described in great detail the discipline, *yoga*, consisting of eight limbs, *aṣṭāṅga-yoga*, the ultimate purpose of which is attainment of oneness with *Śiva*, *śivatva*.

For such a person, the *Upaniṣad* says: 'If one realises in the absolute sense, the self as it is, then the whole world becomes realised to be nothing but sport, *māyā*, and there follows spiritual bliss.'(77)

Dattātreya is generally invoked in prayers as *atri-gotra-samudbhava*, one who is born in the family of Atri. But at times he is also invoked as 'one who is born from the eyes of Atri', *atrinetra-samudbhava*. What does this mean? Literally it means one who was created or took his birth or came out of the eye of Atri. But eye, *netra* also means eye of knowledge, *jñāna-cakṣus*. So it can also be said that figuratively he was born of the eye of Atri, the eye symbolising the eye of knowledge, *jñāna-caksus* or *sphūrti*, flame of penance, *tapas*. The intuition of truth that penance gives can only be discerned with the inward eye It also signifies that as a result of the severest of penances, Atri was able to grasp *maheśvara*, that is *nārāyana* to be naught else but his own *Ātman*, and *maheśvara* being thus pleased with his *tapas* (penance) gave himself (*parameśvara*) as boon to his devotee (Atri) The result of Atri's penance was Dattātreya. It was the identification of Atri and *maheśvara* as one.

In another work called *Tripurā-Rahasya*, we see Dattātreya as the exponent of *śākta* worship generally and also the advocate of the knowledge of absolute identity, *paramādvaita-jñāna* which is called *Tripurā-Pārameśvarī*. The content of this knowledge is in the same work defined thus· '*Tripurā* is purely of the essence of the infinite power, all witnessing, pure consciousness and all complete as it is free from all limitations.'(78) There are three *kāndas* or chapters of the *rahasya* called *jñāna*, *māhātmya* and *upāsanā*. *Jnāna* is knowledge,

māhātmya is greatness and *upāsanā* is meditation. Knowledge, *jnāna* is considered to be the only vital factor that is essential for the successful termination of the mission of life. It is supposed to be the realisation that comes to great souls when they intuit that the only form of existence or life there, is that the supreme being who by its own volition manifests itself in this world in all the different forms of life and matter that together constitute the world. The knowledge that arises out of that fact is the real case of knowledge, *jnāna*. It is the only thing that remains, will remain and will always continue to remain when all else that is nescience disappears out of the Lord's grace. This supreme attitude is very difficult to explain clearly or satisfactorily. It is at best only intuited by the fortunate few, *vipras*, through the grace of *God*, *īśvarānugraha*. It is best described or understood only by those who attempt to practise spiritual discipline, *yoga*, or who by some rare gift, *apūrva-saṁskāra* thus attain to this state of beatitude. The chapter on knowledge, *jnānakāṇḍa*, gives a list of those rare souls who attain to this state in this very life, one of them being Janaka, the celebrated and renowned king of Mithilā.

It may however be noted that the foregoing ideas show that the world has no status of its own. Having arrived at this conclusion men of wisdom hold, 'Those who understand what reflection is, hold that all this world as experienced by all is only a reflection. No part of it appears independently. It appears only because of spirit, *caitanya*. The world is therefore taken to be like the reflection seen in a looking glass.'(79)

So the world is but a reflection or image. This is why it is inert. It cannot shine forth by itself. But because it reflects *Ātman* it is of that *Ātman*. *Ātman* enables it to appear as the source of illumination. It is for this reason that it (the world) shines forth. Therefore the world is but the reflection of *Ātman*. It is like the reflection of an object in a mirror. This idea is brought out very clearly in the *Dakṣiṇāmūrti-Stotra* by *Śaṅkara*:—

'The universe is like the image of a city seen in the depths of the mirror. It arises out of the self due to illusion. It looks as if the world lies out there. It is like the objects in the dream that one dreams. On waking up one realises that all that was seen was those in one's own undivided self. Salutation to Śrī Dakṣiṇāmūrti, the very embodiment of a preceptor.'(80)

He who gains victory over illusion, *māyā*, is the liberated even while he is alive, *jīvanmukta*. This liberation comes through the grace

of *maheśvara*, the preceptor. In recognition and practice of this truth *Avadhūta-Gītā* begins with the words: 'The fragrance of non-duality is the graceful gift of God to men'.(81) In this passage Lord Dattātreya himself makes the momentous announcement that the gnosis of non-duality, *advaita-jnāna* will not come except through the grace, *anugraha*, of the Lord *Īśvara*. Therefore only an aspirant who is fitted, *adhikārin* for spiritual wisdom and who is the recipient of the grace of the Lord, *īśvarānugraha*, can succeed in his undertaking the discipline, *yogic sādhana*. Having understood the significance of all this, there remains for us as our one duty, the prayer: 'May the most auspicious five-faced god, *sadāśiva*, Dattātreya himself, the preceptor, always execute his great dance of grace on the pedestal of the thousand-petalled lotus, (*sahasra-kamala-pīṭha*) of the devotee, (*śiṣya*).'

There is a beautiful chain formula of the deity, Dattātreya, as represented by *Dattātreya-Upaniṣad*. It is taught to a devotee of great detachment. The meaning of this is therefore naturally spiritual It brings out the all-absorbing, (plenum) *pūrṇa* character of Reality. This explains how the truth is non-dual, *advaita*, that is, *advaya*. *Adhyātma-Upaniṣad* says: 'The highest Brahman is self-complete and non-dual.'(82) It is a salutation of *sadāśiva* himself. In the course of the meditation the devotee prays for spiritual strength and shelter from all evil that stands as impediment in the way of spirituality.

The following is the chain formula of the deity, Dattātreya—One should utter *aum*. '*Aum*' salutation unto the Lord Dattātreya, propitiated by remembrance alone, who is the dispeller of great fears, who bestows the highest knowledge, who is of the character of knowledge and bliss, who is in the guise of a child, a mad man and a devil, thus: who is a great yogin, who is a philosopher, who is the enhancer of the joy of Anasūyā, his mother, and is the son of the sage Atri, thus· who bestows the fruits of all desires of the devotees' heart Here one should utter *aum*. Unto the redeemer from the bonds of worldly existence—here one should say *hrīm*. Unto him that bestows all kinds of powers: thus: here one should call upon *kroṁ*. Unto him that attracts all kinds of accomplishments like a magnet, thus: here one should come out with *sauḥ*. Unto the agitator of all minds· here one should pronounce *śrīṁ* Here one should proclaim *mahoṁ*. Unto the long lived: here one should utter *vaṣaṭ*. Pray do thou subjugate—Do thou attract—here one should utter *Vauṣaṭ*. Do thou

attract: Here one should say *hum̐*. Do thou antagonise—Do thou antagonise: Here one should mutter *phaṭ*. Do thou drive away—Do thou drive away—Do thou drive away: here one should pronounce *ṭha ṭha*. Do thou paralyse—Do thou paralyse: here one should mutter *kha kha*. Do thou kill—Do thou kill: Salutation to the highly accomplished one: salutation to the highly accomplished one: here for the sake of the all accomplished, one should proclaim *avāhā*. Do thou nourish (my body). Do thou nourish (my body). Do thou mangle, do thou tear beyond shape (my) adversaries' mystic incantations, mystic symbols and mystic formularies. Do thou counteract the malignant influence of evil spirits, *grahas*. Do thou counteract. Do thou cure all ailments. Do thou cure all ailments. Do thou drive off all anguish. Do thou drive off all anguish. Do thou melt away all penury. Do thou melt away all penury. Do thou nourish (my) body. Do thou nourish (my) body. Do thou fill the mind with joy. Do thou fill the mind with joy. Unto thee the real form of all mystic incantations, all mystic symbols, all mystic formularies and all mystic powers, thus *aum̐*, salutation unto *śiva*. Thus the *Upaniṣad*.'[83]

In this prayer, the Sanskrit letters or words, *aum̐*, *hrīm̐* and so on invite Dattātreya, the omnipotent to chase away the evils. These evils are the possible adverse circumstances that stand in the way of spiritual realisation. The truth that Dattātreya is all-power, *sarva-śakti* is the significance of the attributes 'being intent on unravelling of power', *ātma-māyā-rata*, or 'sportful disposition', *ātma-krīḍa* and so on as applied to Dattātreya. To understand this is to see the unity of scriptural teaching, *Śruti* and *Smṛti*. Repetition of the prayer signifies the realisation of power in any sense as being an attribute in an exclusive sense of the truth, absolute, that is, Dattātreya. This is the highest form of the realisation of the one-ness of God-head in the face of which all faiths of narrow outlook melt away and there shines one supreme Reality. In illustration of this truth, *Brahma-Sūtra* (2.1.30) says: 'It has all also because there is the realisation of it (stated in *Śruti*).'[84] Śaṅkarācārya gives the meaning of the *Sūtra* as: 'It must be accepted that this absolute divinity is omnipotent. Why? Because it is the truth expounded by the *Śruti*. *Śruti* expounds omnipotence to be the attribute of the Absolute.'[85] Dattātreya is thus all gods, all creatures and all that exists. He is the means and end—*upāsnā* and *mokṣa*. These two are the real contents of life. He is thus the whole of life. This is his identity, *advaita* or *advaya* character.

We have studied so far how Dattātreya is the highest truth. The realisation of this truth is liberation, *mokṣa*. Dattātreya is the means, *sādhana* as well. The state of being liberated while being alive, *jīvanmukti* and the state of being a philosopher, *avadhūtatva* are the chief contents of means, *sādhana*. To study Dattātreya as being liberated while he is alive, *jīvanmukta*, and as being a philosopher, *avadhūta*, and as the teacher of these ideals is therefore imperative in understanding the truth of identity, *advaita-tattva*, the truth of Dattātreya.

The need for meditation will thus surely be realised as the one sure and successful means by which that understanding which passeth all words can come The act of intuition and establishment of the person's whole being in the realisation 'I am He' 'I am the *Haṁsa*' is the last phase of this spiritual process. For its complete fulfilment and fruition meditation is the most necessary ingredient and the royal road to success. It is the method adopted and perfected with great skill by our forbears.

Thus the sketch of Dattātreya including meditation on him is an exposition of the truth taught by the Hymn to Dattātreya The *Upaniṣad* concludes thus 'the sacred mother of the *Vedas*, the eternal truth, *satya*, *aum*—Thus the *Upanisad*.'

This mental pictorial praise of Dattātreya, *Datta-mānasa-stuti*, may be concluded with an invocation to the preceptor, the *guru* (Dattātreya himself).

'The preceptor is Brahmā. The preceptor is *Viṣnu*. The preceptor himself is Maheśvara. The preceptor is no other than the highest Brahman. Salutations to that Preceptor Dattātreya.'[86]

'I offer my salutation to the Lord Dattātreya, the divine tree that satisfies those that are devoted to him, ocean of bliss which is no other than himself, the secondless, the divine and the remover of the illusion that causes bondage.'[87]

'Auspicious I am! *Śivohaṁ*.'

Aum śāntih śāntih śāntiḥ.

CHAPTER III

DATTĀTREYA: THE SPIRITUAL DISCIPLINE:

I. DATTĀTREYA: THE LIBERATED IN LIFE.

THE JIVANMUKTA-GITĀ

(attributed to Lord Dattātreya)

MAṄGALAṀ

asato mā sad gamaya
tamaso mā jyotir gamaya
mrtyor mā amrtaṁ gamaya

'Lead me from the unreal to the real.
Lead me from darkness to light
Lead me from the mortal to the immortal.

I

sarva-bhūtāntarasthāya nitya-mukta-cid-ātmane
pratyak-caitanya-rūpāya mahyaṁ eva namo namah

(sarva-bhūtāntar-vartine nitya-mukta-cit-svarūpiṇe sarva-sākṣiṇe mahyaṁ eva svātmana eva namaḥ. nama iti dvir-uktiḥ ādarārthaṁ)

'I offer again and again humble salutations to that great Being which is immanent in all creation, which shines forth as consciousness, *cit* and which is ever liberated, which is the witness of all actions and true knowledge and which is no other than my innermost self.'

This verse is taken from the *Vārāha-Upaniṣad* (2.33). The *Upaniṣadic* verse is followed by 'tubhyaṁ mahyaṁ anantāya mahyaṁ tubhyaṁ cidātmane.' 'For you, for me which is infinite: for me, for you which is the self, spiritual.' Consistently with this idea *mahyaṁ* in the present verse refers to the self underlying all. This is one's innermost self.

Tejobindu-Upaniṣad (104) says: ahaṁ brahmeti niścitya ahaṁ bhāvaṁ parityaja. 'Having attained the conviction 'I am Brahman', give up all egotism.'

It follows from all this that *ahaṁ* according to the Vedic tradition refers to the Self, the underlying principle of all.

The fact that the present verse is the restatement of the *Upaniṣdic* passage illustrates the Vedic character of the *Jīvanmukta-Gītā*.

Cit: *cit* is consciousness. It is the principle of mind. It is the source of mind. It is the truth. It is the highest knowledge or understanding itself. It is beyond mind. The *Devī-Bhāgavata* begins with a salutation to that supreme being (the Goddess *Ambā*—the great universal mother), personified as pure consciousness, *caitanya*:

'We understand that (truth) which is the spiritual principle underlying all and the *primus inter pares* of all knowledge, that is, knowledge of knowledge, *vidyā* of *vidyās*. May it direct our minds.'[188]

The expression, 'one who is ever liberated', *nitya-mukta* refers to that supreme being (whom we term God) as that state wherein it (the Supreme Being) exists transcending the two-fold body . . . the gross, the subtle, the body called *linga* and the body called *saguṇa*; the three-fold state of existence, waking, dream and dreamless sleep, the five sheaths of the body, the physical, *anna-maya*, the vital, *prāna-maya*, the mental, *mano-maya*, the spiritual, *vijnāna-maya*, and the blissful, *ānanda-maya*; the twenty-five categories of reality, *tattvas*, the root matter, *prakṛti* the intellect, *mahat*, egoism, *ahaṃkāra*; the five sense organs, eye, ear, nose, tongue and the organ of touch; five motor organs, speech, hand, food, organ of excretion and organ of enjoyment; and mind, *manas* five subtle elements, *tanmātras*, sound, touch, colour, taste and odour, and five elements, ether, air, fire, water, and earth together with spirit, *puruṣa*. According to the philosophy of *śiva-śakti* there are thirty-six categories including *śiva*. The thirty-six categories, *tattvas*, are five spiritual, *cidrūpa*, seven spiritual-nonspiritual, *cidacidrūpa*, and twenty-four nonspiritual. The spiritual are *śiva*, *śakti*, *sadāśiva*, *īśvara* and *vidyā*. The spiritual-nonspiritual are *māyā*, *kāla*, *niyati*, *kalā*, *vidyā*, *rāga* and *puruṣa*. The non-spiritual are *avyakta*, *buddhi*, *ahaṁkāra*, *manas*, five sensory organs, five motor organs, five subtle elements (*tanmātras*) and five gross elements *Vidyā* as a non-spiritual entity is accepted as the cause of the perception of pleasure and pain. The spiritual categories manifest omniscience and omnipotence in the souls. The spiritual-nonspiritual categories manifest imperfect knowledge and imperfect action. The nonspiritual categories take the form of pleasure, pain and so on. These principles according to the Hindu conception of man's creation constitute the sum total of

man's physical as well as mental being. The whole meaning of this very *śloka* is that the Supreme Being is the same in all elements of existence. Therefore it is the same to all different religions and peoples. This is illustrated by its universal immanence and its being the witness of all action.

II

jīvan-muktiś ca yā muktiḥ sā muktiḥ piṇḍa-pātane
yā muktiḥ piṇḍa-patane sā muktiḥ śuni sūkare

(jīvan-muktir iti yā muktiḥ ucyate sā yadi piṇḍa-pātana parā tarhi sā muktiḥ sūkarādiṣv api prasaktā bhavati ity arthaḥ. Piṇḍa-patanaṁ na jīvan-muktir iti bhāvaḥ.)

'The liberation while the individual is still alive is called *jīvanmukti*. It connotes a definite state. If it is identified with the death of the physical body, then that liberation which results from the death of the physical body applies equally to the animals such as dogs and pigs.'

The point that Lord Dattātreya wishes to bring out by this passage is that the state of being liberated while one is alive, *jīvanmukti*, is profoundly different from what it is ordinarily understood to be. It is in the first place different from death. Death is common to all creatures, whereas, the state of being liberated while alive, *jīvanmukti*, is a rare gift that occurs to particular human beings, the disciplined ones, *yogins*, or the accomplished ones, *siddhas*. Therefore it must be carefully defined and understood. For it is liberation, *mukti*, that occurs to one who is still in the physical body engaged in all the activities of life. In the second place it is an expression of complete cessation of misery. Life in general is marked by misery because in general it is the source of misery. But the state of being liberated while alive, *jīvanmukti*, is the single exception. Further if any one does not believe in the state of being liberated while alive, *jīvanmukti* and still believes in liberation, *mukti*, then death must be taken to mean liberation, *mukti*. But this explanation is too wide and it proves nothing. Liberation, *mukti* therefore is necessarily preceded by the state of being liberated while alive, *jīvanmukti*. What is then the state of being liberated while alive, *jīvanmukti*? It is that state wherein a person is liberated even as he is alive in the body. He is therefore called one who is liberated.

Jīvanmukti is an important concept in Vedic thought. In the *Muṇḍaka-Upaniṣad* we are told *vimuktaśca vimucyate*—'One who is already liberated becomes liberated.' This one 'who is already liberated' is the one who is called *jīvanmukta* in the later *Upaniṣads* such as *Varāha-Upaniṣad*, *Mahopaniṣad*, *Annapūrṇa-Upaniṣad* and *Ātmopaniṣad*. In these *Upaniṣads* this concept is defined and elaborately discussed.

In the *Darśana* literature also the problem of *jīvanmukti* has acquired great prominence. Independent works too are written on this problem. In illustration of this point 'The *Jīvanmukti-Viveka*' of Śrī Vidyāranya may be cited. In the case of a man who is alive, doership, enjoyership, pleasure, pain and so on which are the states of mind, and being of the nature of misery become causes of bondage. The removal of this misery is the state of liberation while one is alive.[89]

III

Who is he that is liberated while alive, *jīvanmukta*? The Lord gives the answer—

> jīvah śivah sarvam eva bhūtesv evam vyavasthitah
> evam evābhi-paśyan hi jīvan-muktah sa ucyate

> (jīva iti yah sah sarva-bhūteṣv-api śivatvenaiva vyavasthitah śiva eva. tad-jnānī jīvan-mukta ity arthah.)

> '*Jīva* is *śiva* itself. It is thus in the manner defined, immanent in all creatures The person who sees only this truth in life is said to be the liberated though alive '

'Thus in the manner defined' refers to the opening passage 'sarva-bhūtāntarasthāya . . . pratyak-caitanya-rūpāya'. The fact that this spirit *caitanya*, which is the underlying principle of all is immanent in all creatures, *bhūteṣu vyavasthitaḥ*, illustrates how *jīva* is *śiva*. Thus is emphasised the identity of the individual with the universal So affirms the *Śruti*: 'That Thou art', *tat tvam asi*; 'I am Brahman', *ahaṁ brahmāsmi*; 'He am I', *soham asmi*; 'He alone am I', *sa evāham asmi*; 'Śiva I am', *śivohaṁ*, 'Datta I am', *dattoham*; and so on. Their identity is not the identity of *jīva* and *śiva*. It consists on the other hand in seeing the truth of *śiva* in what is called *jīva*. *Śiva* is con-

sciousness and bliss—*cid-ānanda*. *Jīva* is the same. The person who takes his stand based upon this truth which is immanent within himself is said to be liberated in life.

IV

If identity is the truth, where is then the necessity for the appearance of an individual, *jīva*? Lord Dattātreya answers:—

evaṁ brahma jagat sarvaṁ akhilaṁ bhāsate raviḥ
saṁsthitaṁ sarva-bhūtānāṁ jīvan-muktaḥ sa ucyate

(yathā ravih sarvaṁ jagat bhāsate evaṁ brahma sarva-bhūtānāṁ ātmatvena saṁsthitaṁ sat akhilaṁ bhāsate prakāśayati. evam evānhipaśyan ity anuvartate. saḥ tādṛśaḥ jnānī jīvan-mukta ity ucyate ity arthaḥ.)

'Even as the sun illumines the whole world, Brahman which is immanent in all creatures illumines the whole world. He who realises this is said to be liberated in life.'

Without the sun's light in different forms we do not see the world. Seeing is finally the being. The unseen is non-existent. Similarly without Brahman, the illumination, *caitanya* of all there is no illumination of the world, that is, there is no world at all. Brahman is intent on unravelling of power, *ātma-māyā-rata*. Its bliss, *ānanda*, consists in unravelling its own power, *māyā*. To appear as individual, *jīva*, is to unravel power, *māyā*. Brahman is therefore bliss, *ānanda*. This is the teaching of *Śruti*. The *Kaṭha-Upaniṣad* says: 'The sun does not shine there, nor the moon, nor the stars, no lightning flashes, nor does the fire light up the things. All is illumined by Its illumination.'[90]

The idea that the person who realises this truth is a *jīvanmukta* is the exposition of the statement of the *Śruti* such as 'This is the highest *viṣṇu*, *viṣṇoryat paramaṁpadaṁ*, that is, *śiva*, Brahman, Dattātreya. Men of wisdom see it without break'[91], 'May we understand the form of the Lord'[92], and so on. This seeing or understanding is of the nature of intuition.

It is this intuition of the highest that distinguishes the one that is liberated in life from others. It is just the recognition of the universal existence behind all the manifold particular forms of many that

constitutes living reality. With this intuition the one who is liberated in life is an indispensable evidence for the truth of identity of the individual with the universal.

V

Brahman is one. How can it have many forms? Lord Dattātreya answers —

ekadhā bahudhā caiva dṛśyate jala-candra-vat
ātma-jnānī tathaivaiko jīvan-muktaḥ sa ucyate

(jala-candra-vat jale candraḥ yathā anekadhā dṛśyate tathaiva ekah ātmā. upādhi-bhedena ity adhyāhārah . . . ekadhā bahudhā caiva dṛśyate. evaṁ ātmānam yo jānāti sah ātma-jnānī jīvan-mukta ity ucyate.)

'Even as the moon which appears manifold when reflected in water, in the form of tanks, lakes, rivers or pots, and yet it is one single entity, *Átman* the self appears as many when it takes on different forms (and yet it is one only, being absolutely indivisible) Only that person who knows the truth of *Átman* is said to be liberated in life, *jīvan-mukta.*'

Water is the cause of (or occasion for) different reflections of the moon. Similarly the cause, *upādhi* for the many forms of Brahman is the power of *māyā* Manyness is merely the appearance. Indivisibility is the truth. This is the teaching of *Śruti*: 'Brahman is devoid of the difference from the similar and the dissimilar and is itself devoid of all differences within itself.'(103) 'All this is indeed Brahman.'(104) and 'There is not duality in any sense with reference to Brahman, the basis (*adhiṣṭhāna*) of all reality.'(104) This is the truth taught by the Lord.

VI

The Lord gives the reason why of all persons only the one who knows the self is the one who is liberated in life. The reason is the realisation of the identity of *Átman*. Why is realisation so difficult to attain? Lord Dattātreya answers:

sarva-bhūte sthitaṁ brahma bhedābhedo na vidyate
ekaṁ evābhipaśyaṁś ca jīvan-muktaḥ sa ucyate

(brahma sarva-bhūtasthitaṁ. yatra bhedaḥ abhedaḥ bhedābhedo na vidyate. tat ekaṁ eva. evaṁ abhi paśyaṁs ca yaḥ sa jīvan-mukta ity ucyate.)

'Brahman is immanent in all that exists. For this reason it is devoid of difference or identity, that is, it cannot be defined in terms of difference, *bheda*, non-difference, *abheda*, or difference-non-difference *bhedābheda*. The person who sees Brahman strictly in this manner is said to be the liberated though alive.'

In the previous passages the knower of identity is called the liberated though alive. Identity is non-difference, *abheda*. To define Brahman in terms of non-difference, *abheda* is after all to bring Brahman down to the plane of difference, *bheda*. To define is to distinguish. To distinguish is to modify universality. Brahman which is universal as spirit, *caitanya*, transcends therefore definition *per se*. To realise this is to realise identity and it is a rare gift. To talk of identity is easy, but to think of the state of transcending definition as such is extremely difficult. This shows how it is no ordinary achievement to become liberated in life.

The person who has this realisation is usually called the one who has the eye of knowledge, *jnāna-netra*. This is the so called third eye of the man. It grasps or sees things that the two physical eyes are unable to grasp. It is the eye of intuition. This eye is also called *suṣumnā-nāḍī* or *sarasvatī*, the unseen third river which is supposed to flow at the confluence of the Ganges (*gangā*) and Jumna (*yamunā*) at Prayāg. This eye is in the middle of the eye-brows; where the right eye is the ganges and the left is jumna, while between them, in the middle of the forehead, is the sarasvatī. Brahman that is realised by this eye of knowledge is the highest with reference to which the *Bṛhad-Āraṇyaka-Upaniṣad* says: 'It is apprehended only by the intellect, *buddhi*,'[95] because as *Kaṭha-Upaniṣad* explains 'it transcends all the instruments of knowledge—speech, mind and eye.'[96]

VII

What is the character of the man who has realised this truth? Lord Dattātreya says:—

tattvaṁ kṣetraṁ vyomātītaṁ ahaṁ kṣetrajna ucyate
ahaṁ kartā ca bhoktā ca jīvan-muktaḥ sa ucyate

(tattva-svarupaṁ evam astı. ksetram ākāśātītam, paramātmā kṣetrajnah. kartṛtvaṁ bhoktṛtvaṁ ca tasyaiva evam yo vıjānāti sah jīvan-mukta ucyate)

'The nature of Reality ıs as follows·—The body transcends the lımıtations of space The Supreme Being ıs the soul in ıt I am the actor and the experıence as well He who knows ıt thus ıs named the *Jīvanmukta*, the liberated in life'

The body referred to ıs not the gross body, because it is defined as *vyomātīta* or transcendıng this atmosphere. Thıs body ıs called *lınga-śarīra* or subtle body. It consists of five subtle elements, eleven organs, egohood, *ahamkāra*, and the material principle of intellect, *buddhı*. Whıle the gross body comes into beıng and goes out of it ın the course of the lıfe of an ındıvidual, *lınga-śarīra* accompanies the ındıvıdual tıll he gets lıberated. To attrıbute doershıp and enjoyershıp to the supreme self, *ksetrajña* ıs to gıve up the ıllusıon that the ındıvıdual ıs the doer and enjoyer. To gıve ıt up ıs detachment, *vairāgya*. That is the very first ıtem of the character of a man of wısdom, *jnānın*. According to the *Bhagavad-Gītā* 'Thıs ıs now obtaıned by me. I shall now have the fulfilment of my desıre.' 'Thus are they deluded by nescience, *ajnāna*.'(87) But the '*aham*', (I) of the verse referred to in the prevıous paragraph ıs not the deluded 'I' but the 'I' which means the *paramātman*.

VIII

Lord Dattātreya presents the further traits of the wise man's character.

karmendriya parıtyāgī dhyāna-varjıta-cetasah
ātma-jnānī tathaiveko jīvan-muktah sa ucyate

(karmendrıya-parityāgī sva-sva-vyāpāra-rahitāni jnānendrıyānı karmendriyāni ca kurvan tāni parityajati ıty arthah. tathā cetah apı vıṣaya-dhyāna-varjıtaṁ karotı evam advayam jānātı yah sa jīvan-muktah.)

'Only he who has relinquished the conative senses and the introspective faculty but has realised the soul within him is said to be *Jīvanmukta*, the lıberated in life.'

The idea underlying the above text ıs this: Wıth the actıvities of the outgoing senses and a roving mınd a person becomes externally

engaged or extrovert (*bahirmukha*), full of somatic activity. His mind and activity are dispersed and dissipated in a world of multiplicity. If the turmoil of multiplicity is quietened the mind would cease to function in the usual way and he becomes fixed in *Ātman*. This makes him the knower of the self and the liberated though alive. *Bhagavad-Gītā* says: 'If like a tortoise which retracts its limbs fully, the person retracts his sense organs from their objects, then his knowledge becomes steady.'(98) The same idea is illustrated by *Kaṭha-Upaniṣad*: 'If the five-fold knowledge with mind and intellect does not function, then that state is the highest they say.'(99)

IX

Lord Dattātreya presents the next step of the wise man's, *jnānin's* realisation. By means of the psycho-somatic discipline that is so far expounded he has his detachment well entrenched. With this sort of detachment what kind of life is open to him is the question. The Lord answers:

> śārīraṁ kevalaṁ karma śoka-mohādi-varjitaṁ
> śubhāśubha-parityāgī jīvan-muktas sa ucyate

> (jnāninā yat karma kriyate tat śoka-mohādi-varjitaṁ. tac ca kevalaṁ śarīra-parirakṣaṇāyaiva. evaṁ tena śubhāśubhādikaṁ parityaktaṁ bhavati. sa jīvan-mukta ucyate.)

> 'He whose somatic activity is free from grief and infatuation, and the one who has no concern whatever with what is agreeable or disagreeable is called the liberated in life.'

In this passage the Lord teaches the principal ideas expounded by *Śruti* and *Smṛti* with regard to the present problem. The *Iśāvasyopaniṣad* having first expounded oneness of *Ātman*, *ekatva*, observes, 'Where is *moha*, 'delusion'? Where is *śoka* 'grief'? in the case of one who has realised the oneness of the Lord.'(100) The *Bhagavad-Gītā* says 'The person who does only that thing which is absolutely needed to effect the continuation of body i.e., life, does not suffer from sin.'(101) The same work says earlier 'The person who is attached to nothing, having obtained those things which are called by others good or evil, does not either appreciate or hate, the knowledge of this person is established.'(102) The same work says 'If you happen to be completely devoid of activity then even the continuation of the body i.e., life, becomes impossible.'(103)

X

Is this to welcome dualism to this extent at least? Lord.Dattātreya says 'No.'

karma sarvatra ādiṣṭaṁ na jānāmi ca kiṁcana
karma brahma vijānāti jīvan-muktaḥ sa ucyate

(yah ādiṣṭam vidhyuktam karma na jānāti kartṛtvāropena karma na karoti ity arthaḥ. ata eva karma brahma-svarūpaṁ eveti vijānāti sah jīvan-muktah)

'The person who has come to the decision 'I do not know any activity in any sense that is supposed to have been ordained (by *śāstra*), that is, the person who never observes any action by superimposing doership on himself, and understands that activity as such is *Brahman* itself, is one who is said to be the liberated in life.'

This is the answer given to the question about dualism. To retain activity in any sense, retaining the super-imposition of 'doership' is to give room for dualism. For, against a doer the creative principle cannot be established. But to retain activity as the expression of the creative principle itself, call it *caitanya* or *Brahman*, gives no room for dualism. This is the nature of activity taught by *śāstra*. It rather illustrates the truth of the creative principle rather than the individual doer set over against it.

XI

Lord Dattātreya states the results of the discipline so far expounded:

cinmayaṁ vyāpitaṁ sarvam ākāśaṁ jagad-īśvaraṁ
sahitaṁ sarva-bhūtānāṁ jīvan-muktah sa ucyate

(yah jagad-īśvaram cit-svarūpaṁ iti ākāśa-vyāpinam iti sarva-bhūta-sahitam ity api jānāti sah jīvan-mukta ucyate.)

'The person who understands and actually sees the supreme lord of all the world as being spirit itself which pervades all space and therefore as being given along with all creatures, the centres of activity, is one who is said to be liberated in life.'

Those that believe in the supreme lord of the universe may not know that the lord is the underlying principle of all; and in spite of

their belief in a lord they may see things apart from the lord. They are therefore devoid of the knowledge of the self. But the case of the knower of the self is different. For him the reality of all, that is, lord of all, is *jagad-īśvara*. He actually sees that it is this reality that is actually presented to him in every case of experience but not the object of ordinary perception.

Kena-Upaniṣad presents *Brahman* as 'That which is presented in every case of experience or knowledge in general.'(104) The same *Upaniṣad* points out 'Know thou that alone to be *Brahman* the lord of all, but not that which is commonly supposed to be Brahman.'(105) *Bhagavad-Gītā* says 'He who sees me in all and sees all in me, to him I do not cease to exist and to me he does not cease to exist.'(106)

The expression 'as being given along with all creatures', *sahitaṁ* in this passage does not mean duality, because duality is sublated by the very context defined by the state of being liberated while alive. So this word must be taken to mean the absolute reality. A similar expression is found in the *Bhagavad-Gītā*: 'Those who know me to be along with the elements that are in my control and the divinities that are in my control are those that have the mind resulting from the practice of spiritual discipline, meditation and so on.'(107)

XII

The next stage of the growth of discipline is:—

anādi-varti bhūtānāṁ jīvaḥ śivo na hanyate
nir-vairaḥ sarva-bhūteṣu jīvan-muktaḥ sa ucyate

(serveṣu bhūtesu yaḥ anādiḥ jīvaḥ saḥ śiva eva. ata eva saḥ na hanyate. ataḥ sarveṣu bhūteṣu nir-vairo yaḥ jīvan-mukta ucyate.)

'The *jīva* of the creatures that exist from the beginningless time is *śiva* himself. *Jīva* therefore is never destroyed. Having known this truth the person who bears no hatred to any creature is said to be liberated in life '

Hitherto, the behaviour of a person within himself in relation to himself that makes him liberated in life was expounded. In the present passage his relation to other creatures which makes him liberated in life is stated. For the reason that *jīva* is *śiva* himself, *Śruti* holds 'The body is the temple of the Lord.'(108) For this reason *Kaṭhopaniṣad* says: '*Jīva* does not kill others nor is it killed by others.'(109)

XIII

Lord Dattātreya teaches the two-fold relation of the self:—

ātmā guruḥ tvaṁ viśvam ca cid-ākāśo na-lipyate
gatāgataṁ dvayoḥ nāsti jīvan-muktah sa ucyate

(yah guruh ātmā sah tvam eva. sa eva nir-liptaḥ cid-ākāśah. tad eva sarvam ata eva tasya gatāgataṁ gataṁ āgataṁ āgataṁ gataṁ vā na vidyate. evaṁ yaḥ ātmānaṁ sah jīvan-mukta ity ucyate.)

'The self is the preceptor. It is yourself It is all this. It is the all-pervading spirit. It is never affected by anything. *Jīva* and *śiva* are thus the same. For both therefore there is no subtraction and no addition. The person who knows this truth is said to be the liberated in life'

The Sanskrit expression *gatāgata* also means forward and backward movement of the self from one world to the other world. When it is realised that *Ātman* is all, there is no meaning in attributing this movement to it Further, *gatāgataṁ dvayaṁ nāsti* is a possible reading of the passage. This means both *gata* and *āgata*, going and coming, are absent in the self.

XIV

Does this self continue to be individual? Lord Dattātreya says 'No.'

garbha-dhyānena paśyanti jnāninām mana ucyate
sohaṁ mano vilīyante jīvan-muktah sa ucyate

(garbha-dhyānena antar-dhyānena ity arthah. etādrśa-dhyānena jnāninah yat paśyanti tad eva jnāninām mana ucyate idaṁ eva sohaṁ-manah etādrśa-mano-viśiṣṭāh jnāninah cid-ākāśa ity anuvartate tatra vilīyante. te tatra vilayaṁ yāntīty arthah. evaṁ sthitasya ātma-tattvasya jnānī ity anuvartate saḥ jīvan-mukta ity ucyate)

'By means of internal introspection that which the wise see is their mind. The same is the mind 'He I am' *sohaṁ*. This mind with the meditation 'He I am' is the all-pervading *śiva* itself. He who knows this truth is said to be liberated in life.'

This passage explains how the duality of the subjective and the objective aspects of the mind of the wise is overcome. At the stage

of the meditation, 'He I am', the mind is not directed towards something which is different from it. It is rather directed towards itself. It finds itself. It is the person of this mind that disappears in the ultimate truth. The same is taught by *Śruti*. *Advayatāraka-Upaniṣad* says 'The person who always meditates on himself as being in essence spirit itself . . . by means of introspection seeing the highest Brahman becomes Brahman itself.'[110] *Haṁsa-Upaniṣad* explains how the mind of 'He I am' *sohaṁ-manas* disappears in the ultimate and how finally there shines the all-auspicious as 'One ought to meditate on the self characterised as 'I am He' . . . one becomes the highest Brahman . . . It is herein the all auspicious shines.'[111] So the expression, destruction of mind, actually indicates the shining, *prakāśana* of the all-auspicious.

XV

ūrdhva-dhyānena paśyanti vijnānaṁ mana ucyate
śunyaṁ layaṁ ca vilayaṁ jīvan-muktah sa ucyate

(jnāninaḥ ūrdhva-dhyānena samādhinā yat paśyanti tat vijnānaṁ. tat teṣāṁ mana ucyate. tadeva śūnyaṁ layaṁ. tadeva vijnānaṁ. tathā ātma-jnāni atmānaṁ jānāti yaḥ saḥ jīvan-mukta ucyate.)

'By means of meditation that which the wise see is the spirit. The same is called mind, the mind of the wise. The same is called void, destruction and wholesale destruction. The knower of this truth is said to be the liberated in life.'

This passage illustrates how spirit, mind and so on stand for consciousness, and how void, *śūnya*, destruction, *laya*, and wholesale destruction, *vilaya*, have in view the truth of consciousness, *cit*. This shows how this position is profoundly different from nihilism, the state of nothing.

XVI

abhyāse ramate nityaṁ mano dhyāna-layaṁ gataṁ
bandha-mokṣa-dvayaṁ nāsti jīvan-muktaḥ sa ucyate

(yasya jnāninaḥ manaḥ nityaṁ abhyāse śravana-manana-nididhyāsanākhya-tapasi ramate krīdati. yasya manaḥ dhyāna-layaṁ dhyane layaṁ gataṁ; yasya bandha-mokṣa-dvayaṁ bandha-mokṣākhya-dvandvaṁ nāsti saḥ jīvan-mukta ucyate.)

'He is said to be the liberated in life whose mind delights always *in understanding*, reflecting and meditating and is absorbed in meditation and who is free from the relative ideas of bondage and liberation '

The ideas of bondage and liberation are relative to each other. They are therefore of the character of bondage The wise man is free from them.

The idea expounded by this passage is the position established by the *Upaniṣads* and studied by the *Smrtis* *Svetāśvatara-Upanisad* says 'The form of this truth does not belong to the world of experience by clear conception Nor does any one see it by means of the eyes Those who by means of mind understand this truth which underlies mind as such, become immortal '[112] *Katha-Upanisad* says 'It ought to be realised only by means of mind There is absolutely no distinction in it '[113] The *Bhagavad-Gītā* substantiates the same idea in many passages such as 'The spiritual aspirant having his mind fixed realises the truth of mine which is peace itself being the highest stage of liberation '[114]

XVII

ekākī ramate nityam svabhāva-guna-varjitam
brahma-jnāna-rasāsvādī jīvan-muktah sa ucyate

(yasya jnāninah-manah ity anuvartate nityam svabhāva-guna-varjitam prakrti-gunātītam, sah jnānī ekākī ramate ātmany eva krīḍati brahma-jnāna-rasāsvādī brahmākhya-jnāna-rasāsvādī sah jīvan mukta ity ucyate)

'That wise (person) whose mind has transcended the properties o' the root matter is absorbed in joy within himself He who is absorbed in spirit, the essence of knowledge which is Brahman Itself is said to be liberated in life '

This is the position expounded by such passages of the *Upanisads* as 'One who knows Brahman becomes Brahman itself '[115] *Katha-Upaniṣad* making a reference to those that know Brahman observes 'Happiness occurs only to those but not to others Peace occurs only to those but not to others '[116]

XVIII

Hṛdi dhyānena paśyanti prakāśaṁ kriyate manah
sohaṁ haṁseti paśyanti jīvan-muktaḥ sa ucyate.

(ye jnāninaḥ hṛdi dhyānena prakāśaṁ paśyanti taiḥ manaḥ kriyate—teṣāṁ manaḥ abhivyaktaṁ bhavati iti yāvat. tadā te 'sohaṁ' 'haṁsaḥ' iti paśyanti. evaṁ ātma-tattvaṁ paśyan jīvan-mukta ity ucyate.)

'Those wise men who by means of meditation see the illumination within themselves are those by whom mind is achieved. They then see reality as 'He I am'. He who understands the self in this manner is said to be liberated in life.'

The *Haṁsa-Upaniṣad* distinguishes between two forms: the individual being all, *haṁsa* and the transcendent being, *parama-haṁsa*. With reference to this knowledge it says '"He I am", *haṁsa* is the seer of this hymn, and the transcendent "I am he", *parama-haṁsa* is the truth approached by means of this knowledge.'(117) By this the individual is required to transcend individuality.

XIX

śiva-śakti-samātmānaṁ piṇḍa-brahmāṇḍaṁ eva ca
cid-ākāśaṁ hṛdaṁ mohaṁ jīvan-muktah sa ucyate

(jnāninaḥ śiva-śakti-samātmānaṁ śiva-śakti-samaḥ yaḥ ātmā taṁ ātmānaṁ mahātmānaṁ. Piṇḍaḥ śarīraṁ. tena sahitaṁ brahmāṇḍaṁ hrdaṁ hṛtsthaṁ bandhakaṁ mohaṁ ca cid-ākāśaṁ iti caitanyaṁ eva paśyanti, yaḥ evaṁ ātma-tattva-jnānī saḥ jīvan-mukta ity ucyate.)

'The wise see that the great self which is the same as the power of the auspicious, *śiva*, the whole universe including the body and the delusion that pertains to his mind i.e., heart are nothing but spirit. The person who understands this truth is said to be liberated in life.'

The concept of the auspicious power, *śiva-śakti*, is the underlying principle of several ideas that are in vogue such as Kālidāsa's praise of *pārvatī* and *parameśvara*, 'With a view to understanding the nature of word and its meaning I offer my salutations to *pārvatī*

and *parameśvara*, the parents of the world so intimately related to each other even as word and its meaning (are related to each other).'[118], and the concepts, *lakshmī-nārāyana*, *umā-maheśvara*, *ardha-nārīśvara*, *paśupati* and so on. All these ideas refer to the esoteric meaning of the knowledge 'He I am', *haṁsavidyā*.

XX

jāgrat-svapna-suṣuptiṁ ca turīyāvasthitaṁ sadā
soham mano vilīyeta jīvan-muktaḥ sa ucyate

(yasya jñāninah sohaṁ manaḥ soham iti dhyānaika-param manah jāgrat-svapna-susuptiṁ atītya sadā turīyāvasthitam sat cid-ākāśa-paramātmani vilīyeta sah jñānī jīvan-mukta ity ucyate.)

'The wise man whose mind constantly meditating on 'He I am', *soham* is fixed in the state of transcendence having transcended waking, dream and dreamless sleep and becomes dissolved in the all absorbing spirit is said to be the liberated in life '

Kaivalya-Upaniṣad expounds the same position: 'The same *jīva* being deluded by power, that is, illusion, *māyā*, obtains body and does all. At the state of waking the same *jīva* has satisfaction by having different pleasures, women, food, drinks, etc. The same *jīva* enjoys in dream, pleasure and pain in a world by themselves posited by its own power, *māyā*. At the time of sleep all become quiescent, *jīva* is obscured by darkness, *tamas*, and it comes to have the disposition of joy . . . the basis of all this experience is the spirit, *caitanya* which is partless and is of the nature of bliss; and in this spirit all the three states disappear . . . I am that Brahman that is secondless.'[119] This passage explains how the individual experiences misery in the three states and the manner of overcoming it in the state of transcendence is to attain to the outlook of 'He I am', *soham-bhāva*.

XXI

soham sthitaṁ jñānaṁ idam sūtreṣu manivat paraṁ
sohaṁ brahma nirākāraṁ jīvan-muktah sa ucyate

(idaṁ sohaṁ sthitam jñānaṁ sūtreṣu manivat cid-ākāśe sthitam ity anvayah soham param brahma nirākāraṁ evaṁ ātma-jñānī yah sah jīvan-mukta ity ucyate.)

> 'This knowledge i.e., manas defined as 'He I am', *soham*, is in spirit, *caitanya*, even as the bead is in the string. The reality presented as 'He I am' is the highest *Brahman* itself. It is formless. One who knows this truth is said to be liberated in life, *jīvan-mukta*.'

The string (Brahman) connects the beads, (individuals) of a necklace, through 'He I am', *soham*. So it is the bead or seed which links us with the transcendent. The attitude of 'He I am' is our affirmation of union with the transcendent.

XXII

Lord Dattātreya observes that at this stage of discipline there is nothing that may cause bondage.

> mana eva manusyānāṁ bhedābhedasya kāraṇaṁ
> vikalpanaiva saṁkalpaṁ jīvan-muktaḥ sa ucyate

> (Vikalpanā idaṁ itthaṁ evetyādi tattva-viruddhā kalpanā sa eva saṁkalpah iti prasiddaḥ tad eva mano-rūpaṁ sat manusyāṇāṁ ahaṁ mametyādi bhedābheda-vyavahāra-kāraṇaṁ. Evaṁ yo jānāti jnāna phalaṁ ca saṁkalpa-rāhityaṁ tathā ca yah sarvathā saṁkalpa-rahitaḥ. saḥ jīvan-mukta ity ucyate.)

> 'The notion of this and thus and so on is a fiction opposed to truth and that is what is commonly known as volition. It is this mental activity that is the cause in ordinary life of the distinctions of I and mine. He who is aware of this as the result of the knowledge and lack of self will become entirely free of volitional activity. Such an one is spoken of as the unfettered soul though embodied.'

This passage clearly explains how to be impressed with distinctions and differences is due to a warped outlook. It is a miasma of the mind. To yield to it is not a sign of wisdom. It is a mischief that our mind plays with us. To be aware and conscious of this mental tendency is to prevent oneself from succumbing to it. He who knows that the eternal spirit within us transcends all these transformations is a liberated soul. *Muṇḍaka-Upaniṣad* illustrates this point by the story of the two birds one of which looks on as a spectator while the other eats of the fruit of suffering.[(120)]

XXIII

Lord Dattātreya points out to a stage in spiritual discipline at which the promise and potency of liberation will begin to fructify.

mana eva viduḥ prājñāḥ siddha-siddhānta eva ca
sadā dṛḍham tadā mokṣa jīvan-muktah sa ucyate

(yat prājnāh jnāninah viduh kimiti? yadā manah sadā drdham bhavati tadaiva mokṣah iti. Sa eva ca siddha-siddhāntah. ya evaṁ siddhāntam veda sah jīvan-mukta ucyate.)

'What is that which the wise and the knowing have known? It is that liberation which is the condition where the mind becomes steadfast That is the established truth He who is aware of this truth is the unfettered soul though embodied.'

Siddha-siddhānta—Dattātreya is a *siddha*. He has so far taught the steps to reach *siddhi*, perfection. This is his established position and this is therefore called *siddha-siddhānta*.

XXIV

Lord Dattātreya concludes by declaring thus:—

yogābhyāsī manaś-śreṣṭhah antas-tyāgī bahir-jaḍah
antas-tyāgī bahis-tyāgī jīvan-muktassa ucyate

(yo yo yogābhyāsī yogaṁ abhyasati sa so manaś-śreṣṭhaḥ-manasā śreṣṭhaḥ evam vidhah ayaṁ antas-tyāgī antas-tham sarvam api māyā-saṁbhūtaṁ tyajati iti antas-tyāgī Ata eva saḥ bahiḥ jada-vat ācarati. evaṁca saḥ antas-tyāgī bahis-tyāgī ca. sa eva jīvan-mukta ity ucyate.)

'Whoever practises *yoga* is one who has attained mental excellence. One of this type is a person of inner renunciation, called so on account of the fact that he has renounced all illusory objects. That is the reason why outwardly he conducts himself as absolutely inert. He is thus the two-fold renouncer, both within and without. He is spoken of as the unfettered soul though embodied.'

Patanjali-Sutra says '*Yoga* is complete cessation of the mental functions '(I:2)

Lord Dattātreya the teacher of this *Gītā* is himself *Śiva*. He is himself the liberated in life. He has attained this state by means of the practice of spiritual discipline. He is of supreme mind. He has transcended all that is inside and all that is outside himself. He is thus an aspirant. He is compassionate to his devotees. He is all-witnessing. He is served by the accomplished ones. He is therefore

the best teacher of the spiritual discipline that makes one liberated both in this life and beyond.

Casting off false conceptions, internal (*āntara*) and external (*bāhya*), by truthful and sincere efforts we can attain to the highest that we are capable of.

Iti vedānta-kesariṇā śrī Dattātreyeṇa viracitā jīvanmukta-gītā samāptā.

'Thus ends the song on *jivanmukta* composed by Śrī Dattātreya, the Lion of *Vedānta*.'

Iti Śrī Jayacāmarājendra-viracitā jīvanmukta gītā-vyākhyā samāptā.

'Thus ends the commentary on *jīvan-mukta gītā* by Śrī Jayachamarajendra Wadiyar.'

2. DATTĀTREYA: THE INCARNATION

It may be appropriate here to consider the conception of the incarnation of Dattātreya. It is said in the *Upaniṣad* that Dattātreya was the gift of Lord *maheśvara* to the sage Atri as a result of his being pleased with his austere penance. For the reason that he was given to Atri by *maheśvara* he was called Dattātreya. Dattātreya, it further says, is the Lord *maheśvara* who was born as Atri's son.

In the purāṇic version the story is slightly different. There it is said that Atri went to perform a sacrifice, *yajña*, leaving his dear wife Anasūyā to be in charge of his hermitage, *āśrama*. Anasūyā who is a chaste and devoted wife begs Atri, her Lord, to give her permission to keep the sacred water (*tīrtha*) after washing his feet. With his consent she agrees to look after the guests and conduct the daily ritual. Her fame was so wide and well known that Nārada, the celestial musician and divine sage taunts the wives of the trinity of Gods, *brahmā*, *viṣṇu* and *rudra* that even they cannot hold a candle against Anasūyā's devotion to her husband. The three spouses of the trinity of Gods grow jealous and prevail on their husbands to go and besmirch the fair name of Anasūyā. Accordingly the three Gods, *brahmā*, *viṣṇu* and *maheśvara* go there as three brahmins and ask to be entertained. When the offering of food is placed before them they refuse to eat it. Anasūyā is worried lest her piety towards guests be in question. So she entreats them to say what they want. They reply by saying that unless she serves their food without any garment on herself, they will not eat their fill. Anasūyā having thought over it

for a minute agrees to do so and taking the holy water that had washed her husband's feet, sprinkles it on the three guests who are turned into babies. They are fondly suckled by her and given their food. In the meantime Nārada tells Atri that his wife has been unfaithful, and has three babies. The sage Atri returns home in a rage, but on learning the truth is much pleased with Anasūyā's devotion and fidelity.

After the lapse of a long time, the three wives of the trinity get upset because their husbands have not yet returned from their errands and ask Nārada for information. Nārada tells them what has happened. The wives ask Anasūyā for the return of their husbands and they are restored to them. All of them being satisfied with the penance of Atri and the devotion of his wife, grant them boons Whereupon Atri and his wife ask that the three Gods be born as their sons The wish is readily granted and so resulting in the birth of *soma* with *brahmā's* blessings, *durvāsa* with *śiva's* blessings and Dattātreya with *visnu's* blessings, but Dattātreya incorporates within himself all the attributes of the Trinity. So it came about that Dattātreya was the special incarnation of the three Gods in recognition of the penance of Atri and chastity of Anasūyā.* The date of the *incarnation is said to be Wednesday, the fourteenth day of the full* moon in the month of *mārgaśīrsa*.

Thus Śrī Dattātreya occupies a very special position in Indian mythology. He is not merely a symbol but a great living and ever auspicious presence. He is known as a devoted son to his parents, as an exemplary ascetic, a great teacher of *śākta* and *śaiva* doctrines as evidenced in *Tripurā-Rahasya*, *Devī Bhāgavata*, the *Avadhūta-Gītā* and *Śiva-Rahasya*. He is the preceptor of *Paraśurāma* and *Sāmkrti*. He is one of those that were liberated though living. He is known as 'Dattātreya the highest and beyond all measure.'(122)

In the *Tripurā-Rahasya* Dattātreya is depicted as the one who is outwardly fond of wine and women. It is said that it is a cloak to hide his greatness, because he was tired of being harassed by people of all sorts for the highest truth. Nobody knew better than the Lord that no one who was not an *adhikārin*, responsible person, should be initiated into the secret of the science of Brahman. So he repelled all those not worth teaching, from coming to him. It was only the true

* There is a temple in Travancore State built where the trinity of Gods revealed themselves to Atri and his wife—at the place called *Sucīndram* In passing it may be noted that, within that temple there is a shrine dedicated to Śrī Dattātreya

aspirant, the disciple with real devotion that would see, through his spiritual power, and thus would be ready to receive his grace and blessing. Such a great devotee of Śrī Dattātreya was Paraśurāmȧ. After testing his sincerity, Dattātreya initiated him into the secret of *Tripurā*. Paraśurāma owed his inspiration to worship at the feet of the Lord Dattātreya to the sage *saṁvarta*.

Dattātreya was also the teacher and guide of the legendary hero Kārtavīryārjuna, the great *kṣatriya* king. It was Kārtavīryārjuna whom Paraśurāma defeated and destroyed in his attempt to rid the world of all *ksatriya* kings. Both these great men, great heroes and great ascetics, *sādhakas*, were the disciples of Lord Dattātreya. So much for the greatness of Dattātreya as a preceptor, *guru*.

There is a belief widely held that Dattātreya also took the form of Śrīpāda-vallabha and Śrī Narasiṁha-sarasvati, two great spiritual guides whose disciples exist even today. Their many sportive activities (*līlas*) and miraculous doings excite the admiration and enhance the devotion in many of the Lord's devotees, as well as help to enhance the Lord's radiance and glory further. In both these incarnations Dattātreya is always the philosopher completely detached from the worldly things, the embodiment of renunciation, true wisdom, universal kindness and enormous spiritual and miraculous powers. These great souls were ever bent on giving succour to suffering humanity, always ready and willing to help sincere men in their ordinary existence into a higher plane of spiritual and moral grandeur, to enable them to achieve the highest end or goal of life, the state of being liberated in life, *jīvanmuktatva*, through the enjoyment of the nectar of identity, *advaitāmṛta*, as the result of the grace of God, *īśvarānugraha*, helping to develop the individual disposition, *saṁskāra*, into complete fruition by the development of the intuitive faculty, *pratibhā-śakti*. Thus were the great preceptors, Śrī Śripāda-vallabha and Śrī Narasiṁha-sarasvati, the incarnations of the Lord Dattātreya, the embodiments of all that is highest in Indian thought and culture. They were the Lord in human form, the preceptors who illumined the dark world of dreariness and unwholesomeness by their wisdom, piety and truth. They were no other than *Brahman* characterised as truth, wisdom and the ever present, that is, the eternal presence.

Dattātreya is a sacred name and a symbol of the sacred 'I'. He is the vital principle we call by various names, *śiva*, *viṣṇu*, *rudra*, *brahmā*, *vāyu*, *pṛthvī*, *indra* and so on. He is all of them; he is in every

particle of thought, action and belief. He is the preceptor who confers the nectar of unity, *advaitāmṛta* by his mere glance.

To him, Lord Dattātreya, all his devotees turn for protection and guidance. And his presence is felt by all who have that faith and love. May he watch over us, and bless us with the realisation of identity which is the grace of God. As Puspadanta says of the Lord, his grace is enough to give the pupil the boon of the nectar of identity. All paths lead to him alone.

'If the praise of thee by one who is ignorant of the extent of thy greatness be unbecoming, then the praises of even Brahmā and others are inadequate for thee. And if all remain unblameable by praising thee according to their intellectual powers, then even this attempt on my part to compose a hymn is free from any blemish '[123]

'O Dattātreya! O *hari*! O *kṛṣna*!
O the Giver of the Highest Bliss!
O the Form covering all the directions of space!
O the child of Atri!
(O the product of the men of wisdom!)
O the demon!
O the Ocean of Knowledge!'[124]

Aum śāntiḥ śāntiḥ śāntiḥ

CONCLUSION

By way of concluding this part of the work, the significant ideas that were so far expounded may be recapitulated so as to present to our mind a coherent view of the reality, Dattātreya, with a view to understanding the truth of identity more readily.

Identity is the truth that underlies life as such. To understand it presupposes a disposition This disposition is the gift of the Lord. Without it life is embodied in misery and is meaningless. With it it is joy itself and meaningful. It results in the realisation of identity. This is the state of release from bondage, the state of pristine freedom. The outlook of identity gives a purpose to life. It integrates it with the transcendent.

The process of realisation involves a systematic spiritual development which is accelerated at each stage by the spontaneous grace of God The flowering and the fruition of this process of growth consist in the acquisition of Advaita bhāva or the Advaita attitude. This

frame of mind comes to permeate every phase of a person's activity and enables him to steer clear of illusions and delusions, passions and prejudices. It enables him to overcome adverse circumstances of all kinds. It secures for him a serenity of spirit, an equanimity of mind, and an egalitarian outlook (*samadṛṣṭi*) which is the outward expression of an inner tranquillity, realisation and poise.

In the language of *Śāndilya-Upaniṣad*, identity, *Advaita*, is the implication of the Dattātreya concept. The concept of Dattātreya is so complete and comprehensive that it is not the object of study and knowledge. It is the very principle of study and knowledge. For this reason it is meditated upon as '*Śiva* I am' and 'Dattātreya I am'. It is thus the preceptor of all. It is spirit. It is illumination. It is self-revealed, self-understood and self-established. In this process it happens to be the preceptor of liberation in life and the philosophy of equipoise. As identical with *dakṣiṇāmūrti* it is the source of an unbroken stream of teachers and teaching (*gurusampradāya pravāha*). It is the oneness of *upāsana* and *upāsya*—both the process of meditation and the object meditated upon.

The things that appear contrary to this identity have their source in nescience and illusion. They are instances of witchery created by Dattātreya, the master magician. Dattātreya creates circumstances that make practice of meditation a necessity. Meditation implies one who meditates. The meditator in his effort to become one with the meditated is chastened and purged of all taint of evil and imperfection. The process of meditation culminates in the direct realisation of that which is meditated. This is the consummation devoutly to be wished for, the realisation in the most intense way of a unity in the midst of diversity. The truth that is thus realised is the monistic truth expounded by the scriptures. This is in short the subject matter of the present work.

In the first chapter of this book we attempted to understand identity by means of several definitions offered by men of wisdom. Further, in the light of *Śāṇḍilya-Upaniṣad* we noted that the truth of identity is the origin and the aim of the whole creation. To indicate the rich content of this truth it was signified as Dattātreya by this *Upaniṣad*.

In the second chapter of this work we studied the concept of Dattātreya as presented by the same *Upaniṣad*. The several attributes like *śāntam*, the peaceful and *śivam*, the good ascribed to Dattātreya should not be taken as in any manner giving a description

of it. Description presupposes a familiarity with a thing and its features. This cannot be said of our knowledge of ultimate reality. It baffles description and definition. One can arrive at a theoretical understanding of it (*śabdabrahma*) by a process of disciplined thinking But this is only preliminary to realisation. This holds good of the truths revealed in the *Veda*. The attributes mentioned are however so bound together that each of them is logically integrated with the others They are interrelated and interlocking and find their solidarity and transcendence in the absolute. The principle that all determination is negation was adverted to in this part of the work.

At this stage of our study the question of interpretation becomes very important. This may be illustrated by taking for example Dattātreya as identity As identity, Dattātreya was said to be truth, *sat*, knowledge, *cit* and bliss, *ānanda*, *Brahman*, *Ātman* and *maheśvara*. This signifies that whenever the concept of Dattātreya comes to our mind, we must see that in the same concept all that is signified by these *Upaniṣadic* words must be truly represented. These words are also used in common parlance. They are supposed to have a definite meaning according to ordinary usage But the *Upaniṣadic* use of these words is profoundly different. A reference to the *Upaniṣadic* literature shows that each word is applied with great care to a definite position at which the *Upaniṣadic* seer has arrived after deep meditation under the personal guidance of an expert teacher. A reference to the *Taittirīya-Upaniṣad* illustrates this point further

Bhṛguvallī, the concluding part of this *Upaniṣad* opens 'Bhṛgu the celebrated son of Varuna came to Varuna, his father and requested him 'O Revered Sir! Teach me *Brahman*'. He taught him the following· (Brahman is) food, vital breath, eye, ear, mind and speech He further taught him, 'from which these creatures are born, by which those that are born are supported, into which they enter and become united, enquire into it. That is *Brahman*'. He meditated upon it. Having meditated upon it, he understood that food is *Brahman*. From food these creatures are born. By food those that are born are supported. They enter into food and become united with it. Having understood this, he again came to Varuna, his father and said to him. 'O Revered Sir! teach me *Brahman*'. He taught him, 'Enquire into that from which all things have emanated, by which all things are sustained and into which all things return'.[125]

We are herein told that under the guidance and direction of Varuna, the father and teacher, the pupil and son Bhṛgu was led by

gradual stages of reflection to the comprehension of *Brahman*. The process of meditation which led to this is essentially enquiry and reflection culminating in the harmonisation of all the *vedic* texts and ideas in such a way that they receive invincible philosophical justification.

In order to understand an *Upaniṣadic* idea or a word, the relevant *Vedic* passages must be scrutinised and the meanings have to be fixed. Any other method of interpreting it does not do justice to it. The problems connected with this aspect of interpretation are the subject matter of the *Vedānta-Sūtras* of Bādarāyaṇa.

In the present work an attempt is made to interpret the attributes of *Dattātreya* in terms of the *Vedic* ideas. For the sake of clearness an attempt is made in the following pages to show how these various terms point to the same truth and how each idea is implied in all other ideas. This may now be briefly indicated.

As it is already suggested, Dattātreya is the Absolute and the one and emphatically non-dual. This is the implication of the *Upaniṣadic* definition of Dattātreya as truth, *sat*, knowledge, *cit*, bliss, *ānanda*, *Brahman*, *Ātman* and *maheśvara*. Duality is only a phase in this process of understanding. By deep austerity and meditation it disappears. The annulment of duality characterises the *Advaitic* experience. This is the experience of the holy (*śivam*). It is the 'numinous' experience as Professor Rudolf Otto puts it. The holy is the tranquil (*śāntam*). It is a peace that passeth understanding. The holy and the tranquil is the harmonious and harmony evokes the aesthetic experience of the beautiful (*sundaram*). '*Indranīlasamaprabha*', 'luminous like a sapphire', signifies the *soundarya* aspect. '*Dvaita*' or the duality of the experiencer and the experienced has '*advaita*' implicit in it. It is a necessary stepping-stone to *Advaitic* experience. The manifested and the manifold universe is the effervescence of the inherent bliss of the Absolute (*Ānanda*). The *Upaniṣad* says that from bliss everything emanates and into bliss every thing returns. The effervescing of *ānanda* in the manifested universe is termed the creative play (*Līla*) of the Divine spirit. Dualism therefore presupposes identity. It is therefore not ultimate. The ultimate is identity. Dattātreya transcending duality of all kinds is the one source of all that is verily defined as omnipotent. The extension of its omnipotence is so great that its creative power knows no bounds. It is a system-maker as well as a great magician. In both cases its creation is a spontaneity. It is its sport. It is the overflow

of its bliss. It is in this sense intent on unravelling its power. It is thus the author, of both bondage and release Its creatorship involves no duality. Everything emanates from it and finally enters into it. It is in this sense the shining principle of all.

Truth is like a many-sided gem, the particular facets revealed being parts of the gem. Likewise we can say that truth is like a hill which is visible to view. Only a part of it can be glimpsed. This does not mean that what is not known does not exist or that what is grasped is the whole hill What is grasped by each perspective is part of the hill, and the other unseen parts are mentally fitted up by us by a process of what a psychologist has termed 'noetic synthesis'. Similarly it is the case with the highest truth. The transcendent is implied though only a part of it is being discovered by us. The ordinarily comprehensible portion of it consists of those attributes by which we term Dattātreya as auspicious, peaceful and so on But the whole reality of Dattātreya transcends all that. It is self-illuminating, self-illuminated and self-illumination. This is what *Deva* as applied to Dattātreya implies. '*Deva*' is derived from '*div*' which etymologically means 'to shine'

The real truth of Dattātreya cannot be revealed by word of mouth nor is there anything in the light of which it can be grasped It is presupposed in all knowledge and is *svaprakāśa* or self-evident. It is the teacher itself. The only way by which it can be known is by a process of immediate knowledge or direct realisation (*śaksātkāra*). It is then that it reveals itself as the one and one only (*advaita*). It is *avadhūta* in the sense that it stands unveiled in its unwrapped spotless purity (*digambara*). It is the very perfection of all spiritual discipline.

It therefore needs no protection. It is its own protection. It is for this reason characterised as having the cardinal directions as its garment. This word signifies absolute absence of protection At the same time it implies that it is the one protection of all. It is not only that which has all directions as its garment but it is the garment of all directions.

All this illustrates how Dattātreya is all that is holy and all that is denoted by energy. It is holy energy (*śiva-śakti*), the white heat energy that scorches all evil to ashes with which the body beautiful of Dattātreya is smeared. This is what is signified as *bhasmoddhūlita-sarvāngam* (Ashes) 'Bhasma' is the language of auspicious power. (Ashes) Bhasma also signifies the truth of identity. *Bṛhajjābāla-Upaniṣad* says 'Śiva in the upsurge aspect is *śakti* itself. The up-

surging *śakti* is *śiva* himself. There is thus nothing in the world that is not permeated by *śiva-śakti*. Again and again this world is burnt to ashes by *agni*. They call the ashes *bhasma*, the power of *agni*. So is bhasma the power of *agni*. That is what they say.'[126] *Bhasma* signifies the truth of *Advaita* wherein all that is diverse is forged into a unity, all that is evil is scorched to ashes and all that is existent is fused into a single seamless reality apart from which nothing else exists.

Dattātreya is thus all that is knowledge, reflection, meditation, all that is austerity, all that is spiritual and all that is discipline. This explains how it is most supreme. For this reason It is described as 'having the lock of hair reposing high on its head', '*Jaṭājūṭadhara*' as an apellation of Dattātreya must now receive our attention. The top-knot of braided hair (*jaṭājūṭa*) is indicative of penance and austerity of discipline. It is also indicative of the tangled world of existence braided together reaching an apex of a pyramidal reality. It is the inner meaning and special significance that entitle this literature to be regarded as a *pramāṇa* or authentic source of knowledge of ultimate reality. We have to understand its special significance and circumstance on the strength of which alone it is considered to be the only source of knowledge of the ultimate truth, Dattātreya. The truth of all these ideas can be appreciated only by those that have the eye of knowledge, the inner eye. Arjuna was vouchsafed with this '*divya cakṣus*', the divine eye, with which he was able to see the vision of the cosmic form of the lord. It gave him the vision of the cosmic form. For this reason Dattātreya is defined as having absolute purity, omnipresence, all-pervadingness, the source of all manifestations of might or power (*vibhūti*).

Dattātreya is thus the repository of all power. Power implies a personality charged with it. It is an embodiment and medium of expression. It is this embodied manifestation of power that is characterised by words like '*caturbāhu*' and '*udārāṅga*'. The expansiveness and all inclusiveness of this personality that is indicated by the description 'four-armed'. The words indicate strength and beauty. The efflorescene of this beauty is indicated by the figure of a fully-blossomed lotus. The whole idea is that truth and beauty go together. To separate them gives no meaning. Philosophy and aesthetics together give life a purpose and meaning. Divorced from each other they degenerate into sophistry or vulgarity. Therefore our ancients laid stress on the interlinking connection between

the meaning and purpose of philosophy and aesthetics. This explains how personality illustrates the absolute truth, clarifying how the whole (*sakala*) and the part are aspects (*vikala*) of the one Reality. *This ontological unity is the essential nature of Dattātreya.*

Dattātreya is both perfection and the discipline leading to perfection It is the treasure-house of knowledge and discipline, the rich embodiment of *jñāna* and *yoga*. This is the expression of the unity of all. This is the identity of truth, beauty and goodness This is equally the implication of the identity of the all-inclusive and all-exclusive aspects of Reality

It is the truth that can be the source of knowledge from which everything else is derived Dattātreya is the light that illumines all, that is present in all. It is therefore the preceptor of all. It is the one reality to which all sacredness belongs. It is the one aim of all discipline both as an ideal aspect of discipline, and as the ideal to be realised by means of the discipline For this reason it is the beloved of all classes of aspirants. Without this ideal no discipline is possible. Discipline without this ideal is only a waste of energy and time.

To attain to this stage of thought is not exclusively a matter of personal endeavour. Even the impulse to achieve this is to be ascribed to the almighty Dattātreya. Nothing else can be postulated as an agency to effect this transformation. This would be tantamount to lapsing to dualism which militates against the Absoluteness (*Advaita*) of Dattātreya. Dualism would mean setting over some reality against identity, that is, Dattātreya. It is therefore to negate Dattātreya. But Dattātreya is the real It is the principle of negation also. Hence man has no power against it. Having a power in addition to it and along with it is to modify and deny it. Hence the power in question is the work of Dattātreya. Its work is its grace. It is therefore defined as being compassionate to its devotees. This signifies devotion to it. The devotees and all the circumstances connected with them are equally its work and that is the nature of grace or compassion.

What is called the grace of the Lord at the opening passage of this work is indeed the grace of Dattātreya. It is not attained by any prayer. Before grace there is no knowledge of Dattātreya. Under this condition to whom are we to pray? Our prayer prior to the knowledge of it is aimless and therefore meaningless. After knowledge there is no place for prayer because knowledge itself takes the place of prayer. Knowledge in its true sense is meditation itself and meditation that is not knowledge is meaningless So grace is not the work of the

devotee or student. It is the work of the Lord Dattātreya. The individual self is not in a position to know what it is, when it comes and what its work is. It is Dattātreya of its own accord that gives it. It knows best all about it. For this reason it is called the all-witnessing principle. The individual self at the point of receiving grace is endowed with a preparedness. This preparedness consists in being entirely free from pre-possessions, the true meaning of detachment. At this state, the individual self has nothing else to serve. It has in fact nothing else to serve throughout the course of discipline whatever realisations or perfection it may come to have. Its only object of service or devotion is Dattātreya. Dattātreya for this reason is served by men who are the accomplished ones.

The meditation on Dattātreya which is thus purely intellectual in character concludes with a re-affirmation that this meditation on the highest of all that is divine, a meditation absolutely without break is the expression of the untainted purity of the aspirant who as a result of this attains the *summum bonum* of existence, that is, Dattātreya. This is the essence of the *Upaniṣadic* teaching as such and thereby indicates that this can be understood only in the light of *Vedic* teaching.

The interpretation of the attributes of Dattātreya is by no means exhaustive. The whole attempt indicates only a possible method of interpretation. Further in the course of this text certain details connected with the meditation of Dattātreya are considered. Meditation is the outcome of the implication of the definition of Dattātreya. Each attribute of Dattātreya does no doubt define Dattātreya, the undefined. The passages from the *Tripurā-Rahasya* quoted in Chapter I of this work showed how the real wisdom of knowing the unknown required insight and intuition. Dattātreya is no other than *tripurā*. It is the unknown and the unknowable. Philosophically to attain this conclusion is the aim of this humble work. Wisdom is required to realise the unknown as unknown. Not to know Dattātreya is not to know it as unknown. To know it as unknown is knowledge. To do this, philosophy is required. To overcome this seeming contradiction is what is expected from the study of philosophy, *Brahma-Vidyā*. It is the process of understanding the *Upaniṣadic* statement 'To him to whom it is not known to him alone it is known.'(127) Further, Dattātreya is a great magician! It is more than a magician. A Magician requires something as the basis for his magic, but Dattātreya requires nothing. Its power is so great that it is every-

thing. It becomes everything. It is all inclusive. It is all exclusive It is all. It is the God, absolute. It is at the same time, a person, a man. It is the teacher of its own truth. It is the gift that Atri and Anasūyā received. It is the gift because it is the all-auspicious. It is invoked as the doer of everything in the chain formula. Apart from it there is nothing in the world that does anything It is the five-faced Lord of all. It is the repository of all-power and as such it is the subject matter of the whole *Veda*.

The essence of everything in the world is Dattātreya. Nothing is therefore greater or smaller. The entities that are consistent with the attributes of Dattātreya are the contents of the world To reflect about them and repose on them takes us to the highest truth, Dattātreya. Reflect on the auspicious. You arrive at Dattātreya as the only auspicious verity. Who can teach this truth? Dattātreya itself. What it teaches has immediate effect on the person who understands it. It is therefore the teacher of *Jīvanmukta-Gītā*. It is the discipline as well as the one who practises the discipline. It is the philosopher, one who has realised himself.

'Kind, harmless, the most enduring of all beings, of the essence of truth, of a sinless disposition, unaffected, doing good to all. This *is the character of the philosopher, avadhūta.*'[128]

The spiritual, ethical and social importance of the concept of the philosopher, *avadhūta*, cannot be overestimated.

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CHAPTER IV

DATTĀTREYA: THE PHILOSOPHER (*Avadhūta*):

I. THE PRESUPPOSITION OF DATTĀDVAITA: THE PHILOSOPHY OF THE AVADHUTA-GITĀ

THE *Avadhūta-Gītā* presupposes a knowledge of the *Veda* and the *Upaniṣads*. It is in fact a faithful exposition of the *Vedic* and *Upaniṣadic* thought. It is therefore most advanced in the disposition of its philosophical enquiry, metaphysical views and spiritual meanings. The words in it may appear to be simple at first sight. The ideas may appear to be trite or didactic. But serious thought about the background of the *Vedic* and *Upaniṣadic* teachings leads us on to the knowledge that the words of this great work are not only symbols of profound ideas but of hallowed experiences which echo down the ages the very essence of *Vedic* and *Upaniṣadic* thought. The following few thoughts therefore are just an attempt in the direction of illustrating this truth.

The *Avadūta-Gītā* in its composition resembles the *Bhagavad-Gītā*. In its character it is an exposition of *Brahma-Vidyā* in the same manner as the *Bhagavad-Gītā*. As the author of the *Bhagavad-Gītā* is Lord *Kṛṣṇa*, the author of the *Avadhūta-Gītā* is Lord *Dattātreya*. Both these works are signified as *Gītā* or song. They are celestial songs communicating comfort and wisdom to suffering humanity. The subject matter of one is *Bhagavān* and of the other *avadhūta*. In the light of the foregóing considerations these two expressions are inter-changeable. One means the other. One is the explanation of the other. *Bhaga* (in *bhagavān*) means omnipotence, *aiśvarya*. *Avadhūta* explains how it is omnipotence. Both envisage all-power, *sarva-śakti*. Hence all-power or *sarva-śakti*, omnipotence is the source of both the works. Both are expositions of the *Vedic* truth called *Brahman*. An attempt is made to show how this work is in spirit identical with *Śruti* and *Smṛti* and how its chief contribution lies in its explication of *sarva-śakti* (omnipotence) and *pūrṇatva* (fullness) concepts in the

The Lord presents himself to us as Dattātreya. His grace is nothing but his desire. It is the one source of all reality. The *Māṇḍūkya* says: 'The Lord's creation is but the expression of his wish.'[132] Reality is in its essence the state of freedom, freedom from bondage. It is the state of union with *Brahman*. This union is a matter of realisation. The particular disposition leading to this realisation is the disposition of identity. It is the gift of the Lord as the *Bhagavad-Gītā* says 'Through my grace you transcend bondage.'[133]

The one to whom the grace occurs is defined as man, *pumān*, and the man of discrimination, *vipra*. The literal meaning of *pumān* is a person. In the present context the person is specified by the grace of the Lord and the disposition of identity. The *Upaniṣads* call a person specified similarly, the one who is undaunted and undefied, *dhīra*. He is undaunted. He bravely faces every situation however adverse it may appear to be. He is undefied. Nothing in the world, however exceptional is able to defy him. *Kaṭha* says 'Having understood the all-including the all-pervading self, a person becomes undaunted and undefied, *dhīra* and transcends misery.'[134] So man, *pumān*, in the present context signifies the *Upaniṣadic* undaunted and undefied *dhīra*. *Vipra* signifies discrimination, *medhā*, the state of being a *medhāvin*, one who has all the attainments of intellect. '*Vipra*' in the *vedic* sense means the 'inwardly stirred'. He is the seer, who knows from within, the wise and the sagacious. His wisdom is prior to *advaita vāsanā*, the fragrance of non-duality. In the words of the *Muṇḍaka-Upaniṣad* it consists 'in having the equanimity of the mind, self-control, endurance, peace, the realisation of the self-establishing nature of self, in having examined and concluded that the whole world is the work of action, *karman*, in being one who is devoted to *Brahman*, having detachment from all things that are worldly and in going to a spiritual preceptor in order to receive knowledge.'[135] 'Tranquil, subdued, patient, inwardly turned, he sees the *Ātman* in himself, perceiving the world-process as the result of deeds and devoting himself to *Brahman*.' Indeed the person who has these qualities is the man of discrimination, and he is a person specified as undefied, implying that others are persons only in name, that is, they are not undefied and they do not transcend misery.

In the light of the context quoted above it is evident that the attainment of these qualities is the result of the Lord's grace. This is to say that the whole circumstance of the man of discrimination having the disposition of identity is the result of Dattātreya's grace.

With the disposition of identity the person transcends bondage which is nothing but misery and pain, life and death, birth and rebirth. The state of transcendence is liberation. It is the state of spiritual bliss. It is freedom.

What is identity, the disposition of which brings about liberation? Dattātreya answers 'That by which all this is filled up is the Self. By the same self it (all this) is created and in the same it exists. How indeed can I pay my salutation to that which is formless, non-dual, auspicious and inexhaustible?'(136) As the origin and goal of all, the Lord defined as self in the present passage is complete. It is therefore self-established. To give it a form is to limit it. But it is beyond limit. It is therefore formless Nothing is outside it. It is all-identity. There is therefore nothing to modify or destroy it. It is imperishable Being evidently free from all limitations, pain and evil of every kind, it is the auspicious It is beyond worship, because there is no worshipper outside it. Union is an experience, complete and final.

What is the status of the world which appears differently from the self? Dattātreya says in answer

'The whole universe is nothing but the five elements. It is similar to the water superimposed on the rays of the sun To whom indeed shall I pay my salutation? I am the only being that is defectless.'(137) The world is of the earth, fire, water, air and ether. It is only an appearance like the water in a mirage. It is not a reality. What forms the self of an individual being is therefore reality. Reality is the Lord, the Self or Dattātreya. It is defectless identity. There is therefore nothing other than itself as the object of its worship. From the fact that truth is defectless identity it follows that the world as being different from the self and as being defective is superimposed even as the water on the rays of the sun.

The significance of defining the Lord as self is profound. It removes everything relative from the truth. Difference, non-difference, existence and non-existence are all relative. Each implies the other. They never represent the truth completely. So even to present identity as non-duality and so on as has been done in the course of the present exposition is only a way of expression. It is never intended to minimise the absolute character of the truth defined as identity. An appreciation of this is observed by the author to result in wonder.

In all these contexts the author is illustrating the profound significance of *Vedic* ideas. The *Katha-Upaniṣad* observes 'He who expounds this truth is a wonder by himself.'(138) After this *Upaniṣad*

the *Bhagavad-Gītā* says 'A person who has realised the truth sees it as wonder.'[130] Knowledge of the truth becomes wonder and wonder is the absorbing character of bliss. This is a circumstance in which both the realiser and the realised become wonder. The whole idea signifies that the knowledge of the truth must be a case of bliss. It can be bliss in the sense of transcendent reality only if it results in wonder. This is how knowledge of truth results in liberation which the author defines as equipose, the quintessence of harmony.

II. THE DEFECTS OF EMPIRICAL PHILOSOPHY

In this context a word about the method adopted in developing the philosophy of *Avadhūta-Gītā* may be mentioned. In the modern way of thinking we are not expected to lay emphasis on verbal testimony, *śabda-pramāṇa*. But to do full justice to the subject on hand we have all along been faithfully following the Indian mode of thinking. A note on the whole course of the *Darśana* literature in its development does not fail to give us an idea of how verbal testimony as a source of correct knowledge gains more and more importance. We may distinguish four stages in the growth of this importance. In the first stage verbal testimony is recognised to be one of the sources. This is the *Nyāya* stage of thought. In the second stage particular aspects of verbal testimony are considered to be more decisive than the other sources of knowledge, perception and so on. This is the *Sāṅkhya* stage of thought. The third is the *Mīmāṁsā* stage. In this stage particular aspect of verbal testimony is recognised to sublate all other sources of knowledge including other aspects of verbal testimony. The exclusive importance given to verbal testimony finds its culmination at the final stage of *Vedānta* thought and in this stage only an aspect of verbal testimony becomes the only source of correct knowledge. A careful analysis of verbal testimony has led the *Vedānta* thinkers to accept the conception of a case of verbal testimony which is identified as impersonal that, having no person as its origin and defined for this reason as *Veda*.

In India from the very commencement of philosophical thought it is *Veda* that has given rise to the philosophical problems and it is the interpretation of *Veda* that has solved those problems. So from the Indian point of view philosophy without verbal testimony in the form of *Veda* is inconceivable. Even though *Veda* is not recognised in philosophies such as the *cārvāka* system, the mere rejection of the

Veda has occupied much space and the verbal exposition of this rejection is taken to be the highest source of knowledge. This is in a sense an indirect recognition of the importance of *Veda*. From this point of view it may be said that the whole of Indian thought is primarily devoted to the establishment of *Veda* and its importance against all that is empirical.

Further, even including *cārvāka*, all philosophical systems of India are called *darśanas*. *Darśana* means vision. In calling a philosophical system vision, the idea implied is that the immediate apprehension of the truth that has occurred to the originator of the system in question is the origin of the exposition of the system. This exposition can only take place through verbal testimony. This realisation led thinkers to the evaluation of verbal testimony and the veracity of its speaker. This gave rise to the concept of a reliable teacher (*āpta*), of the truth.

So there are two senses in which the expression, verbal testimony, is used in Indian thought—the expression as impersonal and the expression coming from a reliable person. Both are indispensable as we are to understand the unseen with the help of a preceptor. The addition or recognition of verbal testimony as an important source of knowledge has given to Indian thought a special disposition. If this is in any manner ignored, then justice to Indian thought is not done at all.

So the circumstance that applies to modern thought does not apply to Indian thought and the demands of Indian thought, if at all they can be satisfied, are satisfied only through the Indian method of interpreting our own ideas. So in the following exposition emphasis is laid on the traditional way of expounding Indian philosophy.

Further, the field of experience examined in Indian thought is very extensive. In modern thought we are familiar with the consideration of two states of an individual life, the waking and the dreaming. The state of deep sleep which is common to all living beings and the transcendent state called *turīyāvasthā* which is the special privilege of some spiritually gifted persons have not received the recognition they deserve in modern psychology. At times there is in modern thought the semblance of these enquiries. But it only shows how imperative the examination of these states is. Indian thought gives equal attention to all these states. A study of these states therefore demands exclusive attention at some stage or the other to all facts connected with these states. Answering this demand

is possible only if our philosophic enquiry follows the Indian tradition. Further, reference to all these ideas gives altogether a different trend to philosophy. For this reason it becomes very difficult to deal with modern thought along with traditional lines and in the case of philosophies not being *en rapport* it is not possible for one to be compared and contrasted with the other. The considerations that we have weighed at the opening pages of this work only show the all-pervading and indispensable character of the Indian mode of thinking.

With these preliminary remarks we may continue the study of the *Avadhūta-Gītā*. We have so far made ourselves familiar with the position expounded by the first four verses of this work.

At this stage it is necessary seriously to reflect on the foregoing ideas because the concepts made use of are beyond the scope of ordinary human understanding. The grace of God, for instance, is not a matter of common experience. Similarly, the concepts of identity, self and so on are not gained in experience like the entities presented by the different sense organs. If a person whose life is confined to sense-experience were to make pronouncements about these great concepts, he is making statements about things which he himself does not know. If he happens to be a philosopher, however sincere and serious he may be, however scholarly he is known to be, he is after all saying things about something he has not directly experienced. These concepts and the words that represent them may mean something to a person who knows these truths personally. But to the philosopher in question they mean practically nothing. If these concepts and words are correctly understood they may no doubt be taken to mean a reference to things beyond the empirical. But with all our assertions do they take us beyond? It is evident that no one is really able to say 'yes' in reply.

If we can appreciate the significance of these ideas, it becomes evident to our mind that all philosophies which have their support in what we call normal experience suffer from the same defect. Some of them may appear to be great and exceptional. This is because of their careful analysis of some conditions which go by the name 'spiritual'. In this respect they resemble physical sciences and they deserve the respect that must be given to the sciences. But their main purpose is not this. They intend to give clear ideas about the concepts transcendental in character. But because of their empirical disposition they are unable to do this. They are unable even to comprehend

what transcendence is. At any rate what the Indian method of thinking presents as transcendence is beyond their reach. Illustration of this truth is not rare in this work.

Further these empirical philosophies have no right even to make use of the concepts which they somehow call transcendent. In dealing with these concepts they must either assert their reality or negate them. But to do both they have no basis. There is as much responsibility involved in negating them as there is in asserting their reality. There must be sufficient justification to do either. When their method is empirical through and through and they cannot speak of the transcendent on legitimate grounds, how can they assert or deny it. How can they even conclude that they must remain silent? Any decision in answering these queries is after all a decision pertaining to the subject matter transcendent in character and the philosophies in question have no right to entertain it.

To speak of these defects of empirical philosophies is not to say that philosophy has no reference to life. Life in this connection is not intended to mean the empirical—*laukika*—character of life. To help this life no philosophy is needed. Empirically successful people are no philosophers and the so called philosophers are generally taken to be day-dreamers. There is the common saying 'philosophy bakes no bread.'

When it is said that philosophy must have a reference to life, the intended meaning of the word life is spiritual life. Philosophy must lead to the elevation of life. The empirical conditions of life must be transcended. What life cannot achieve with all the empirical equipment must be achieved without fail with the help of philosophy. This philosophy is therefore something totally different from all that is empirical. One sure test of the correctness of philosophy is this. Supposing that philosophy is absent, what does man lose? 'Nothing' is the only answer, because this philosophy teaches nothing *new*. But if the philosophy that deals with the truth of life and existence is really possible, then it is evidently indispensable, because without it life is blind and existence is in danger. Without it life is like a machine driven by a man who is entirely ignorant of it. So in the light of these considerations we have arrived at a *definition of* philosophy. A legitimate philosophy is that which has a reference to life and which deals with the truth of life and existence. Shorn of its relation to well-being and truth of life, philosophy becomes sophistry. The spirit of this discussion is not unknown to modern

thought. A reference to the history of European philosophy reveals the fact that from the time of Parmenides down to the present time empiricism of all kinds is condemned and inner vision to reveal Truth is sought for. The *nous* of the Greek philosophy and intuition of modern thought indicate how there is a consistent effort to transcend the empirical level throughout the history of thinking of the western world.

III. TRUTH IS TRANSCENDENT

The truth of life and existence is necessarily transcendent. The process of understanding it is what may be called the philosophy of this truth. It has been already indicated that the scope of empirical philosophy is limited. A philosophy which has its origin in wonder and curiosity ceases to grow with the satisfaction of wonder. A philosophy having its origin in religion ceases to exist with the satisfaction of the religious dogma. A philosophy which has its origin in science loses itself in science. In none of these cases does it enjoy freedom. Instead of governing the whole of life it is itself governed by the creation of artificial compartments in a full life. How can such a philosophy deal with the truth of life or truth of existence? A philosophy that deals with this eternal truth about the spring of eternal life, is highly transcendent in its disposition.

The truth of life is God. It is what governs the whole of life, in all its phases, the life, past, present and future, life with its conditions, presuppositions and aims; the life of all creatures and all worlds. What may be called God in the modern language is called *Īśvara* in Indian thought. It must be not only all comprehensive but also much more than all that put together. No human mind is able to grasp it. All that is said about it or that can be said about it is drawn from empirical conditions so that the total output is nothing beyond the empirical. If in one philosophy it is asserted there is already another philosophy to negate it. Even in India if the philosophy of *Nyāya* holds that God must be accepted as the author of the world, *Cārvāka* readily points out that the world is self-sufficient and it needs no author. All these are empirical considerations. There is thus no finality in empirical conclusions. Even to observe it is nothing more than being empirical. This is how empirical conclusions are contradictions in terms.

The idea of truth, the idea of God, call it an intellectual necessity or a figment of the imagination, is what makes life a riddle. With all the comforts that man enjoys, his failure to overcome this riddle is painful to him. By reason of this pain he becomes a sceptic, an agnostic, a theist or a mystic. But to be all this is not to get rid of the idea of truth. In the attempt of going away from it, it becomes more confirmed. No determination and no philosophy against it is successful. Against them the riddle becomes more pronounced and the activities against truth negate themselves. The riddle is so persisting that no man is bound by his own conclusions. This is the cause of duality in life. If in any man consistency is found, it is forced on him With great difficulty it is practised. Nobody knows when he will turn his back on it. To say that philosophy has its origin in wonder, religion or in science is only a particular mode of reacting to this riddle. Man is unhappy without solving this riddle. He tries to find out some solution. If he is a man of influence others sheepishly follow him. This accounts for the popularity of philosophies. But no reaction is able to remove the riddle. To satisfy a particular demand of mind does not bring solace to life. Others may follow some one else's philosophy, because they are thoughtless. But it is very *difficult to say that the philosopher himself follows his own* philosophy, because his mind is ever growing. If others adore him he sees more and more the insufficiency of his own thinking. This is how the riddle of life is never solved by empirical thinking. Empirical thinking is therefore no solution of this perennial problem. It finally makes the philosopher doubt everything including himself. It leads on to show that with or without philosophy the world is the same and the truth of life is never touched.

IV. RELIGION AND PHILOSOPHY

At this juncture, consciously or unconsciously seeing the uselessness of philosophy, man has recourse to faith What he loses in intellect, he thinks, he gains in faith. Truth cannot be reasoned out and it cannot be understood. But man can have faith in it. He may have faith in all that the knowledge of that truth promises This attitude of man is called religion But has man gained what he lost in philosophy? The man of faith simply says 'yes', but the philosopher says 'no'. This seems to be an eternal conflict. Philosophy and faith do not go together. The attempt to bring the two together

is neither philosophy nor faith. This is the defect of mediaeval philosophy in the west. It is also the defect of all those who uphold religion in the name of philosophy.

In this circumstance the language made use of by philosophy is borrowed by religion. For this reason both appear to be similar.They appear to be interchangeable. They are considered to be companions and complementary to each other. This companionship seems to be indispensable. But their distinction is ignored. One is mistaken for the other. An attempt to uphold either gives rise to conflict. Philosophy means effort; and religion no effort. Religion therefore becomes popular. It commands support. Consequently philosophy suffers. The result is that there is all religion and no philosophy. The history of civilisation of the whole of humanity is marked by these different stages of interaction and strife of religion and philosophy.

Religion in this sense is the worst possible enemy of philosophy. To introduce religion into philosophy is to negate philosophy. This is made evident by the history of every country. Politically wars are not fought so much for material possessions as for ideas and ideals. Protection of law and order, *dharma-saṁsthāpana*, is the key-note of every war. Viewed from this point of view history is nothing but the outcome of the interaction of religion with philosophy or in other words of the status that philosophy enjoys. It is obvious that every idea of possession is governed by an outlook and an ideal.

The difference between philosophy and religion as has been so far defined is this. While philosophy is possible religion is the failure of thought. Philosophy which deals with the truth of life and existence may not be readily conceived. But there is in thought everything that helps the formation of that philosophy. So philosophy does not pre-suppose the negation of thought. Making use of the available elements in thought philosophy proceeds on and as it proceeds it enriches the thought process.

But the case of religion is different. One has no right in believing in a thing which one is expected to understand. To believe in a thing is to arrest the progress of thought. Thus it negates thought. It is just the recognition of failure of thought. Understand a thing. There is scope for further understanding of the same. Believe in a thing. It breeds further beliefs. Further to understand a thing is to recognise the reality of the same. But belief has nothing to do with the reality of the thing believed. If understanding takes place there is no room

for belief. But belief is taken to be a necessity when the thing does not come to the purview of understanding. All cases of belief are therefore of the character of super-imposition. Even the belief in great and *exceptional things* such as God does not command truth. To believe in something does not mean the existence of that thing To attribute great and exceptional qualities to it does not mean that it is made substantial. To believe in it, to adore it, to worship it, and to depend upon it, may seem to give some comfort and solace. But it does not ensure the reality of the object. As he goes on depending upon it, man is soon assailed by doubts which he cannot quieten by means of belief In this circumstance all his religion is gone. Disappointment is the result and it becomes an addition to the already existing misery. Thus while religion binds, philosophy liberates *Śruti* says: 'Of those aspirants only he who has understood the Truth in the manner in which it is expounded by *Śruti* becomes immortal. To attain to immortality there is no other method.'(140)

Sometimes an *Upaniṣadic* word *śraddhā* is translated as faith. But the sense in which *śraddhā* is used in the *Upaniṣads* is different. In this sense it is distinguished from the faith we have so far considered. As distinguished from this faith, *śraddhā* means unalloyed devotion to knowledge or devotion to truth. It may express itself at the first stage, in rejecting all that is empirical, all that is meaningless and all that is unintelligible. At a higher stage it may express itself in making efforts to find out that philosophy which deals with the truth of life and existence. Having fully recognised this significance of *śraddhā*, devotion, it may even be translated as faith and faith in this condition may be termed religion. Further if such a philosophy is found to adopt effectively the truth it expounds and to practise it accordingly, it may then be termed religion But it must not be forgotten that in both these cases faith, in other words, religion is intellectualised. It is now something to which the language of the *Upaniṣadic śraddhā* may be applied. It is in this circumstance no longer hostile to philosophy but is an aspect of understanding itself. As religion in this sense is rare, its imitation is very easy. Instead of religion becoming the output of profound thought, it becomes the result of intellectual indolence. The tendency to imitate must be checked only by systematic education. It may however be noted that religion in this healthy sense has a significant place in the growth of philosophy. It is then the practical aspect of philosophy. Without it philosophy is barren, but with it, it is fruitful.

V. IN WHAT ENVIRONMENT IS THE PHILOSOPHY OF THE TRANSCENDENT POSSIBLE?

Is the philosophy of the truth of life and existence possible? This is the main question we must seek to answer. In answering this question we may start with the definition of philosophy. Philosophy is the science of being as being. It is the knowledge of the causes and laws of all phenomena. Its equivalent in Indian thought is *tattva-śāstra*. It is the science of 'the truth' of life and existence in the circumstance in which life as life, and being as being, are fixed. To understand this truth is also to understand the cause and law of life and existence. To know the truth of life and existence is to see life and existence in their entirety with all their presuppositions. The empirical life is only an appearance. It is not the life of reality. That it is only an appearance is evidenced by the fact that in every individual, philosopher or no philosopher, there is a serious attempt to transcend what is immediately given. It is therefore something to be rejected and something to be dispensed with. Even in the happiest moments man is never at rest. He never wants to confine himself to what is given. At every stage he is anxious to see further and to see what lies outside the present. To give a simile, one enjoys delicious food. But soon it is swallowed. To enjoy it again, further quantities of food are required. Empirical conditions therefore give no rest to man. It is for this reason that empirical life is characterised as bondage, *saṁsāra*, and misery, *duḥkha*, by Indian thinkers. The critics of Indian thought call the Indian attitude pessimistic. But pessimism implies the temper that emphasises misery and ignores happiness. It does not apply to Indian thought. This thought only shows that the so called happiness is in reality nothing but misery as it is the outcome as well as the seed of misery. It shows how reality is something superimposed as nescience, *māyā*, and its origin is illusion, *bhrānti*.

The real is therefore transcendent. It is the truth of life and existence. Can we understand it as it is? Can we see it in its entirety? Is the philosophy of this truth possible? We are out to discover answers to these questions. All these are the questions pertaining to the problem of knowledge. So they take us to the question of the source of that knowledge. If there is a real source, then this knowledge is possible and not otherwise.

At the empirical level the field of human knowledge is confined to the knowledge caused by the five sense organs and *manas* which

is commonly translated as mind. On the basis of this knowledge inference is constructed and communication by means of knowledge is effected. The normal and abnormal activities of these sources of knowledge are distinguished and right and wrong cases of knowledge are determined. None of these sources is able to present the truth that lies beyond the normal Some of the Indian thinkers hold that it is possible to manage the knowledge of the truth by means of the sources that are already stated. The *Buddha* speaks of the immediate apprehension of reality. The *Jina* upholds immediate apprehension revealing reality, *pāramārthika-pratyaksa.* The *Nyāya-vaiśeṣika* instals immediate apprehension resulting from an extraordinary condition of the subject such as the practice of *yoga, yaugika-pratyakṣa Sāṅkhya* and *Yoga* maintain that the apprehension of the truth is effected by the practice of *yoga* consisting of eight limbs, *angas. Pūrva-mīmāṁsā* asserts that what may be called the inference proceeding on the strength of analogy, *sāmānyato-drstānumāna,* is able to give us a general knowledge of the things that are transcendent in character. Whatever truth may lie in these positions, they have only a certain value, but not the higher and public value One is welcome to think that he actually sees God. But it is very cruel on one's part to expect that others should respect him for it even though they have no hope of seeing God; and it is more cruel on one's part to appear as the saviour of mankind and by creating an illusion of gifts to make men forget all about the Ultimate Truth and its omnipotence. To speak of the extraordinary conditions of the individual seer of God does not carry us far, because so long as others are not able to have the same condition, one's seeing God is of no avail to them. These positions are therefore highly subjective Even inference by analogy, *sāmānyato-dṛstānumāna,* is after all an attempt to reduce the transcendent to the level of the empirical as it considers the former on the analogy of the latter. It has therefore all the defects which beset subjectivism. Similarly to speak of a mystic experience is nothing more than stating a mystery which nobody understands. What we need is an objective source which is universal in application even as the eye, the source of the knowledge of colour, is. The eye is not of one capacity in one and of another capacity in another. It is equal in all. It is indispensable if the knowledge of a colour is desired. Even though one desires it, it does not produce the knowledge of odour. Can we point to a similar source of the knowledge of truth?

In arriving at an answer to this we shall re-examine the field of the source of knowledge. It is a wrong procedure to assume something as the source of a particular case of knowledge because we want to have this knowledge. To assume that someone, having himself obtained the knowledge of the divine, is able to teach us that knowledge also belongs to this procedure. The correct procedure is to recognise knowledge because there is the source of knowledge which cannot in any manner be dispensed with. We recognise the knowledge of colour because the eye cognises it. Similarly is there any source of the knowledge of the divine which makes the recognition of this knowledge inevitable?

Of the three sources of knowledge, perception, inference and verbal testimony, normally man follows the dictates of the first two. But with regard to verbal testimony he exercises a certain amount of high-handedness and unwillingness too. He has not accepted verbal testimony, to make use of the Sanskrit word, *śabda*, as a source of knowledge, out of his free will. He recognises *śabda*, because he is helpless against it. He may determine not to know a thing. But when a *śabda* relevant to the thing occurs to him in spite of himself, he has the knowledge of the thing. Such is the power of a source of knowledge, that is, *pramāṇa* on the mind of man. After all man does not direct the mind, but the mind directs him. What is called control of mind, *mano-nigraha*, or control of mental states, *citta-vṛtti-nirodha* and so on is not the negation of mind. But mind is always there directing man so that ultimately what may be called man's life is his mind itself. It is said 'Mind alone is what leads to bondage or release of men.'[141] As leading to bondage mind itself may be taken to be bondage. This character of mind is overcome by the study of the sources of knowledge, *pramāṇas*. So the study of *pramāṇa* is nothing but the study of the direction of the mind. With this study, the unreal and unnatural directions superimposed on the mind owing to man's illegitimate contacts become removed and finally there shines the mind in its pristine purity and fullness. With regard to the divine agency which is highly transcendent, to think that someone is able to teach us, someone is capable of seeing it is too much to assume. It is laying on the mind a very great burden which it cannot bear. It is to negate one's own mind, the divine gift, and to posit in its place an imaginary mind. It is practising unreality, *anṛta*, which is consistently denounced by genuine Indian thought from the very beginning. The greatness of Dattātreya, the *avadhūta*, consists

essentially in boldly facing this false situation and asserting the greatness of the mind and its pristine spontaneity against it. He repeatedly observes in proper contexts the havoc done by imaginary means supposed to give us knowledge. He says 'If the mind and speech are not capable of expounding anything, where is there the possibility of having instruction, with reference to it, from a preceptor?'(142)

A student of this literature is required to see that this is a very sweeping remark, as sweeping as it could be but one must have the capacity to comprehend it.

So what are commonly known as instruction and so on are only different methods of taking away from one the operation of verbal testimony on the mind. By such methods one is not helped. One rather becomes blind to the truth. Allow the eye to have its function. What happens? The knowledge of colour happens. Similarly allow verbal testimony to have its function. What happens? It gives the knowledge of the thing for which it stands without any interruption.

VI. INDISPENSABILITY OF VERBAL TESTIMONY, ŚABDA IN THE PHILOSOPHY OF THE TRANSCENDENT

How shall we allow verbal testimony to speak for itself without making it subjective is a question that demands serious consideration. This method has negative and positive aspects We have at the outset to distinguish between two cases of verbal testimony. One is the case of the verbal testimony which has an absolute or complete meaning and which in order to give that meaning is completely furnished in itself. It must have therefore nothing derived in it. We may call this case of verbal testimony absolute. The word *Samskrta* primarily applies to this case of verbal testimony. The modification in the meaning and the corresponding changes in the formation of the testimony give rise to the language which may be called derived. In this circumstance what we defined as *Saṁskrta* becomes the basic language, because the latter case of language has its origin in the modification in the meaning of this language. The derived languages are many. They are the work of human agency at some stage or the other. Different modifications governed by the subjective and objective conditions give rise to different languages. What we commonly call *Saṁskrta* as one among many languages is not above modification in the meaning as well as in the psychological conditions behind its formation. Hence it also comes under derived languages.

Any word that occurs in *Veda* serves as an illustration of this point. Take for example the word *Īśvara*. It is a Vedic word occurring in such passages as *Īśvaraḥ sarva-bhūtānāṁ*. The same word is used very commonly and it is taken to mean a master having something under him and something opposed to him. Even that which is under him is not under his complete control. So he is a master in a very limited sense. The limitation superimposed on the meaning of the word is the work of human agency. But the Vedic word *īśvara* means master in its complete sense. To this master there is evidently nothing opposed, and that which is under him is completely dependent on him having the very existence derived from him. Further, unlike the human master he is master at all times and in all circumstances. So the meaning of the Vedic *Īśvara* is complete; and the meaning of this word in the common usage is as incomplete as it could be. Hence the circumstance and the psychological background of the Vedic usage are totally different from those of the common use. The Vedic word being *apauruṣeya*, impersonal, is basic and the word of the common usage being *pauruṣeya*, coming from an agent, is derived. Convention is the origin of the derived languages, and convention is governed by human convenience. A thorough study of the languages spoken by human beings belonging to all places and to all periods of time is bound to reveal that after all, however well defined, they are derived; and a systematic study of this subject is bound to take us on to a language which we call *Saṁskṛta*, in the sense that it is the basic language. Man may exist in any part of the world. But from the point of view of language he is still though unconsciously in communion with man at large. Language is not individual. It is social in its implication. As an experiment we may leave a child to itself, cutting it off from the rest of society. Either it becomes dumb or it develops certain sounds to signify things which it experiences, if there is an occasion for it to do this. But the very occasion brings to it a social connection which never remains passive without introducing its own language to the individual that is so far cut off from the rest of the world. If in this circumstance there occurs an inter-relation between the society and the child, society does not learn from the child, but the child corrects itself according to the needs of society. All this indicates that language is communal and universal in character. It is essentially human, covering the whole world without exception. If men are not brought together in any other respect, in language they are brought together. This brings to light the identity

of the purpose of human life to commune and talk to one another through language. This is why philosophy is the property of all without exception Unlike other sciences, it pertains to the very self of man *per se*. It is for this reason called, in Sanskrit, *adhyātma*.

To arrive at the language which is really basic is by no means easy. It presupposes a clear understanding of the nature and function of verbal testimony, the distinction between inarticulate and articulate sounds, the question of the relation between the word and its meaning, the question of organisation of sounds into words and sentences and so on. A brief study of these various ideas may be made. Whether it is articulate or inarticulate to convey its meaning, it forms *per se* the very disposition of the essence or character of sound. Nobody is an author of this disposition. You may take it to mean something which it does not naturally mean and something in which you are interested. You may even force the hearer to mean by the sound only that thing which you want to emphasise by means of dictionary or grammar. Even then the primary function of sound is first to give the idea of that thing which it naturally means You may employ the sound produced by smiling to mean mourning But to the hearer the natural meaning of the sound of smiling comes first to the mind. What applies to simple sounds also applies to words and sentences as well. You may employ the word 'good' to mean 'evil'. But to the hearer the natural meaning of the word 'good' comes first to mind. The relation between sound and its meaning is thus spontaneous. A technical meaning may be attributed to it. But even then the same sound is not deprived of its spontaneous meaning. If the word 'God' is taken by a devotee to mean only the instrument to realise his selfish ends, it does not mean that for a philosopher the word ceases to mean the protective principle of all. If the meaning of a word is spontaneous, then the formation of words and sentences out of simple, articulate sounds must also be spontaneous. If anybody is the author of this formation, then the words can never have spontaneous meaning, as the author of the formation becomes the author of the meaning also.

There is an idea prevalent among philosophers that the world of meaning means much more than the world of sounds. An analogy from common experience gives colour to this idea. Often all of us have the experience that the complex idea of our mind cannot be expressed by words. On the strength of this analogy it is considered that even though we attain to a language which is truly basic, we cannot hold

that it has a spontaneous relation to its meaning, because this meaning is reality itself as it exists. To solve this difficulty it is assumed that language fails to comprehend reality. Reality is a matter of immediate experience and it is only suggested or pointed to by language, but it is never denoted or connoted by it. There is even the theory that bare language is not enough to touch reality, but the total effect of a word gives us the idea of reality. Against all these ideas, one essential point may be noted. Supposing all this is true and language by itself is unable to grasp reality and the knowledge is actually obtained, is the fact that knowledge is actually obtained clear to knowledge itself or not? If it is not, then it is no knowledge. If it is, then it must necessarily be capable of being expressed. In this case if the expression does not take place, then it is the defect of the environment, but it is never the defect of language itself. In case it is expressed in whichever manner, then the expression itself serves as language. It is in fact this aspect of language that can be truly called basic.

VII. THE IMPERSONAL, APAURUṢEYA CHARACTER OF SOUND OR VERBAL TESTIMONY, ŚABDA AND ITS IMPLICATIONS

Having attained to this language it is easy to see that it is not conditioned either in its formation or in its capacity to mean something by any external agency. It is self-moulded and self-formed. In this sense it is called impersonal, *apauruṣeya*. As it is impersonal, its validity is not conditioned by anything external. In the case of ordinary language, its validity depends on the person who happens to be its author. If the author is supposed to have understood what he wants to communicate and reports it correctly, or in other words, if the author is an *āpta* as he is called in Sanskrit, then his expression is supposed to be valid. In Indian philosophy the author of each system is taken to be a person of this type, *āpta*, and on the strength of this assumption the teaching of each is relied on. Whatever value may be attached to this mode of thinking we must not fail to see that what we rely on in such cases is one man's thought. Its merit may be anything, but so far as we who are in need of some sure knowledge are concerned, it has only a private value and there is nothing public or universal in it. If the author is really able we may miss his ability. If what he says is correct we may fail to understand the correct meaning of his statement. Even though what he says is wrong there

may be the danger of attributing a correct meaning to it Even though he is not serious, sincere and meaningful, because of the love for the man and the subject we may attribute to him all seriousness, sincerity and meaning. But the case of the impersonal, *apauruṣeya* is different. Its validity is self-established.

We have so far arrived at this conclusion. Truth is transcendent. Empirical sources of knowledge, *pramānas*, are not enough to reveal it. If there is a source, *pramāṇa*, to reveal it, then that source, *pramāna* ought to be impersonal, *apauruseya*. Which is this impersonal source of knowledge? It is in the first place not that of which the author is given. Even supposing the truth is revealed to any person, his exposition is not revealed to him. While the truth is revealed, the exposition is his. Any sacred literature of the world may be taken as an example. It is the work of an author. The author is the person to whom truth is said to have been revealed. In this search we come across one case of literature which is handed down to us as being authorless, *aprasiddha-kartṛka*. It is what is called *Veda* consisting of four divisions, *mantra*, *brāhmaṇa*, *āraṇyaka* and *upanisad*. From the beginning it is considered to be impersonal, *apauruseya*, and there is no circumstance that tells us that it is composed by any author. From the beginning, in spite of the changes the world is undergoing, its purity is preserved and it has been handed down to us from mouth to mouth. By the best of thinkers such as Śankara, Rāmānuja and Madhva, it is respected as impersonal, *apauruṣeya*, its thought is expounded against all that is personal, *pauruṣeya* (coming from authors) and is established.

After introducing *Veda* as impersonal, *apauruseya*, the thinkers did not rest there They applied all tests of validity to it until they were completely satisfied. Originality in thinking, novelty of the subject matter, non-sublatedness of the position taught, endless continuity of spiritual growth and the disposition of the knowledge to effect eternal peace and immortality in the possessor of this knowledge are some of the main tests of validity in this context.

Originality in thinking is the characteristic of the impersonal verbal testimony, *apauruseya*. If *Veda* were a revelation it could not be original. In every case of revelation the truth is revealed and it is given out by the person to whom it is revealed. In this circumstance his act of grasping the truth has originality. But his giving it out has already lost novelty because it is after all imitating what is once grasped. It is here that the defect caused by authorship becomes

evident. All cases of revelation suffer from this defect. *Veda* being impersonal, *apauruṣeya*, is original in the sense that it presupposes no mind behind it. It is therefore no revelation.

What is presented by the impersonal *Veda* is novel in every aspect. It is such that it is presented by nothing else. There is therefore nothing by which to measure the impersonal *Veda*. As its subject matter is given by nothing else, by nothing else can it be substituted. To lose it is to lose everything worth possessing. It is for this reason that the subject matter of the impersonal *Veda* is characterised as understood only by means of *Veda, vedaika-samadhigamya*.

Non-sublatedness of the position expounded is another characteristic of the impersonal *Veda*. With reference to every position arrived at, it is necessary to see that it is not sublated by any other case of knowledge. This is an implication of the idea that the subject matter of the impersonal *Veda* is not apprehended by the other sources of knowledge. If they are incapable of apprehending it, then they are incapable of denying it. It is here that an exhaustive study of the relative merits of philosophies of all grades becomes a necessity so as to show how the non-vedic philosophies of all grades are incapable of teaching the Truth absolute. This accounts for the highly philosophic character of the study of the *Vedas*.

Effecting endless continuity of spiritual growth *adhyātma-vidyādhigama* is another characteristic of the impersonal *Veda, apauruṣeya*. Empirical knowledge does not indicate the growth of the self. It is in fact a burden which the innermost desire wants to shake off. It is entertained to gain an advantage. If there is the realisation of the advantage or if it is known that it cannot be realised owing to some condition, there is immediately an attempt to forget all about this knowledge. The knowledge obtained by the study of arts and sciences belongs to this class. With reference to it to say 'love for knowledge' or 'knowledge for the sake of knowledge', is more a fashion than the statement of a truth. But the knowledge obtained by the *Vedic* study marks the growth of the self. With the increase of study and knowledge, man achieves a finer outlook and deeper wisdom. Judging from this point of view there is very little to support non-Vedic philosophy, i.e., the philosophy that has its origin in empirical conditions of life. More often this philosophy comes as a justification for what has been already constructed in the mind of the philosopher. By whims and fancies man gets a certain idea and subsequently he finds some philosophical justification for what he

has subjectively constructed. For this reason he himself has no faith in the philosophy attributed to him. If occasion demands it he changes his view and develops something else. Men may mistake it for originality and honesty. But it never helps the growth of the philosopher's outlook. Thus in the case of empirical philosophy, because philosophy here has nothing to do with real life, there is no hope of spiritual growth. But this is not the case with *Vedic* philosophy. To follow it is to assimilate it. It is to lead the life of it. It is to mould the life that follows in its direction It is not to find, in philosophy, the justification for an activity of life. But rather it is to find the justification of philosophy in one's own activities of life. This is how *Vedic* philosophy ensures endless continuity of spiritual growth.

To give the philosopher eternal peace and immortality is another characteristic of *Vedic* philosophy. In every case of human misery the cause is wrong knowledge. Correct knowledge is always the mark of peace. Peace is in the *Vedic* language, *ānanda* It is spiritual integrity. It is the realisation of the completeness and self-sufficiency of the self. With this realisation man does not depend upon anything external to him. This is a state of transcendence, *turīya*. No other state is marked by this realisation and the resultant peace. The other states, *avasthās* of man are empirical. They are waking, dream and dreamless sleep. In each of these states man is made to depend on things external to him. In the waking state he is drawn by his own senses to the external world. There appears to be gratification of the senses, *indriyas*. This seems to be caused by external objects. To gratify the senses is to exhaust himself. To own the gratification caused is to acknowledge his dependence on things external to him. To depend on them is to be disappointed soon Nothing is stable in the external world. What is seen is not there the next moment. The sense that seems to cause gratification wears out the next moment. Within himself man wants a change. He flies from pleasure to pleasure and becomes restless. Soon he is exhausted. At this point the waking state is over. Sleep overcomes him. But dreams stand in the way. He realises that waking is a misery, and dream is a misery. He has recourse to sleep. Soon sleep becomes a case of misery. He becomes exhausted by the repetition of these states. He becomes old and death puts an end to him and no one knows what happens to him. All this is the play of empirical existence. Every item of this knowledge lands man in a fresh misery. The theories about after-life

of man, that is, life after death may be constructed in terms of heaven and hell, *svarga* and *naraka*. Even this thought becomes a source of misery. In every case he is drawn away from the truth of himself. This is how empirical knowledge, empirical construction and empirical philosophy do not help us towards peace. They are the places of mortality. Misery and mortality are the marks of wrong knowledge. Empirical life is therefore the life of wrong knowledge. All that is personal, *pauruṣeya,* is constructed by man. It is the source of wrong knowledge. The source of right knowledge is therefore impersonal, *apauruṣeya*. It deals with the inner truth of man. While by means of the empirical sources of knowledge, man is drawn outwardly, by means of the impersonal Veda, he understands the truth underlying his individuality. He appreciates the pervasion of this truth seeing that it is the underlying principle of all individuality. He has thus realised the oneness of all beings. This oneness is specified by the *Īśa Upaniṣad*: 'All this which is called the world is permeated by the Lord. Be satisfied with what he gives you, that is, find your peace in renunciation. Do not desire for the appropriation of what belongs to others.'[143] This is the realisation of the all-doership of the Lord without misappropriating it in any sense. With this realisation he has all, because he lives in the very truth which is all. This is the attainment of spiritual integrity. This is the state which admits of no change, no old age and no death. It is a state of bliss, *ānanda* and immortality, *amṛtatva*.

VIII. VEDA AND THE PROBLEM OF ITS INTERPRETATION

We have so far outlined the broad features of *Veda*. To appreciate its distinction from non-*Veda* is a matter of deep study of a serious nature. Ordinarily *Veda* is taken as one among the many literary works of the world. Some distinguish between the earlier and the later stages of *Vedic* thought, the latter falsifying the former. Some partially or totally deny the truth of *Veda*. This has given rise to the orthodox *āstika* and heterodox *nāstika* schools of thought in Indian philosophy. The orthodox thinking is marked by the recognition of *Veda* and the heterodox by the rejection of it. Whatever the disposition of the several conclusions may be, one thing becomes certain that thinkers of all centuries have been profoundly attracted by *Veda* and they have reacted to this attraction according to their predispositions.

It may however be noted that the circumstance in which *Veda* becomes a necessity for the man who is really after truth brings all branches of *Veda* together so that none of them is less or more important. Either it stands as a whole or not at all Even to see and appreciate this is a matter of study, reflection and assimilation, *śravana*, *manana* and *nididhyāsana* under the guidance of an expert preceptor, *guru*. The desire to do this must have an inner urge which the *Katha Upanisad* calls *vicikitsā*. As has been indicated in the opening pages of this work, to see the truth of all this requires intuition, *pratibhā*. Without it no amount of education can help. In whatever way intuition, *pratibhā* works itself, merely to posit it is to become aware of the danger involved in upholding any empirical ideas; and there it becomes necessary to support at least indirectly the need for recognising *Veda*. To recognise *Veda* as *Veda* is to see that it is the indispensable expression of universal philosophy.

In the process of the attainment of *Veda* itself, the method of its interpretation is suggested The student who is after the truth of life and existence arrives at the conception of *Veda* with great responsibility of thinking. Unlike those who regard *Veda* as merely a part of Indian literature he cannot consider *Veda* in a light manner. If the whole *Veda* is one in bringing out the knowledge of truth, then the teaching of the whole *Veda* must be present in every item of its teaching. A recognition of this demands an interpretation of *Veda* equal to it. This is by no means easy. The words that constitute *Veda* are generally used by various authors according to their own convenience and in the sense that is relevant to their convenience. These usages have come down to common parlance. So even before we know that there is such a thing as *Veda* we are already familiar with the words, at least most of them, made use of by *Veda*. This circumstance makes a correct approach to *Veda* very difficult. Even granting that the spirit of approach is correct, the common meaning given to the words unconsciously interferes with the interpretation of *Veda*.

In this circumstance when the common meaning is carried on to *Veda*, *Veda* itself becomes lost. So far as the knowledge of truth is considered we remain where we are in spite of our study of *Veda*; because by the *Vedic* word we do not understand anything new but only what we already know. Further with the common meaning attached to *Veda*, *Veda* becomes a collection of contradictory statements and to a discerning eye each statement becomes a contradiction in terms One statement, 'From *Ātman* came ether'(144) is in conflict

with another statement 'From which all these elements come . . . that is *Brahman*.'[146] Whether *Ātman* is *Brahman* or it is different from *Brahman* we do not know. The same affirmations cannot be made of the two. Further 'I am the *Ātman* and *Brahman*'[146] is another statement. When I know nothing about creation how can I accept that I am *Ātman*, the creator and *Brahman*, the source of all? Moreover, *Brahman* is given as all this by the statement 'All this is indeed *Brahman*'[147] Still less can I therefore identify myself with *Brahman*. Therefore arises the need for the determination of the meaning of *Veda* and this determination is called *Vedānta*.

IX. THE RISE OF VEDĀNTA

At this juncture, an entirely novel method of *Vedic* interpretation becomes a necessity and without it nothing is got out of *Veda*. Any attempt at removing the contradiction results in a greater contradiction. Some portions of *Veda* appear as dealing with action, *karma*. The other portion appears to deal with knowledge, *jnāna*. We have to reject one or the other if we are to accept either. The reason for this difficulty is that we do not know the whole *Veda* and its entire meaning. All our attempt at interpretation is very much limited in scope. Therefore our attempt, however serious and scholarly it may appear to be, does not apply to all the circumstances of Veda. Further, someone's satisfaction with regard to a meaning may not satisfy the meaning attached to it by the *Vedic* demand.

In answer to all these difficulties a student may, by chance (*īśvarānugraha*) come across a *Vedic* tradition (*sampradāya*) which alone can be of advantage to him. The student who is born and moulded in Indian life is naturally introduced to this tradition. The tradition is this—Veda is impersonal, *apauruṣeya*. It therefore emanates from the creative principle itself. This is stated by *Veda* as 'he who made *Brahmā*, the creator of all at the beginning of creation gives him all the *Vedas*.'[148] This is how *Veda* is handed down from mouth to mouth. Owing to a degeneration in the outlook of its later followers *Veda* ceased to function well. Moreover its profundity and vastness made it difficult to comprehend. The same creative principle appeared as the giver of the *Veda*, having divided it into suitable divisions so that it might be more readily understood. For this reason the giver of *Veda* becomes known as Vedavyāsa. Further, to help the interpretation of *Veda* the same Vedavyāsa

showed the way by following which the one meaning of *Veda* can be found out. This is the work which is celebrated all over the world and called *Brahma-Sūtras.* Because it decides the meaning of *Veda,* it is called *Vedānta.*

Vedānta, that is, *Brahma-Sūtras,* consists of four chapters, *adhyāyas.* They are called in order, *samanvayādhyāya, avirodhādhyāya, sādhanādhyāya* and *phalādhyāya.* In the first chapter the unity of the whole *Veda* is brought out so that the one meaning of the whole *Veda* with all its details can be easily understood. In the second, all oppositions including the opposition of philosophical systems of all types are removed. In the third is shown how the correct understanding of *Vedānta* is the one discipline that is truly spiritual in character. In the fourth it is shown how attainment of the whole knowledge is a spiritual joy and results in giving eternal joy, *ānanda,* which is immortality itself. The first five aphorisms introduce the subject matter so thoroughly that the student understands the very essence of the whole teaching beginning with 'Next therefore, enquiry into *Brahman,* the subject matter of *Veda,* ought to be conducted.'(149) With the first aphorism, enquiry into the *Brahman* starts. Enquiry in this connection means understanding, reflection and assimilation. What is *Brahman?* This is answered by the second aphorism '*Brahman* is that from which birth etc. of all this (world) come.'(150) What is the source of knowledge of this Brahman? This question is answered by the third aphorism, 'Because *śāstra,* that is, *Veda* is the source of knowledge.'(151) If it is possible to interpret *śāstra,* that is *Veda* in favour of something else, how can then *śāstra,* be the source of knowledge? This is answered by the fourth aphorism, 'Only *Brahman* is the meaning of the whole *śāstra,* because the *Vedic* words being understood in the light of the whole *Veda* give only that meaning.'(152) Can *Brahman* be understood? Can it be expounded? This question is answered by the fifth aphorism, 'It (*Brahman*) is the subject matter of *śāstra* and it is therefore not expounded by *śabda,* that is *Veda.*'(153) This means that Brahman is understood in so far as it is considered to be above understanding and exposition.

On the basis of these ideas the *Brahma-Sūtras* show that *Veda* and *Veda* alone is truly the one case of the science of *Brahman, Brahma-Vidyā. Śruti* and so on are other names of *Veda.* Vedavyāsa has composed several other works expounding and illustrating certain important details of this science of *Brahman.* These go by the names, *Purāna, Itihāsa* and so on. These are called *Smrtis.*

They cannot be appreciated without a correct understanding of *Vedānta*.

The outlook of *samanvaya*, that is, interpreting the whole field of *Śruti* and *Smṛti* in terms of the whole *Veda*, in favour of *Brahman* is by no means a burden imposed on these works; nor is it a device invented by the later thinkers of the country to meet certain oppositions. This method of interpretation, *samanvaya*, is demanded by *Veda* itself and the *Smṛtis* are composed to illustrate how this method of interpretation governs the whole *Vedic* thought. This point may be briefly indicated: *Māṇḍūkya-Upaniṣad* says, '*Auṁ*, *Veda*, that is, the truth taught by *Veda*, is the imperishable one. It is indeed all this. In its extension it is the past, present and future and all is only the truth taught by *Veda*. That which is beyond the threefold aspect of time also is nothing but the truth taught by *Veda*. All this is *Brahman*. This is itself, *Ātman*. That this self has four aspects . . . the fourth one has no syllable *mātrā* (to present it) and it is therefore inexpressible. It is the state in which the manifold world has disappeared. It is auspicious. It is identity. Thus this truth is self itself. Thus he attains self itself taught by *Veda* by self who understands the truth in this manner: who understands the truth in this manner.'(154)

In this passage the whole reality is reduced to *auṁ*, that is, the truth taught by *Veda*. It is the imperishable principle of all. It is the origin of the whole *Veda*: and the whole *Veda* is in its turn reduced to *auṁ*, the mother of *Veda*. This explains how the said method of *Vedic* interpretation consisting in seeing in each *Vedic* word the teaching of the whole *Veda* is indispensable if anything can be understood out of the *Veda*. The same point may be further illustrated.

Chāndogya says: 'That which is the truth taught by *Veda*, *auṁ* is imperishable. It ought to be meditated on as being the highest truth. It is indeed sung as the highest principle of all. Its extension is (all this).'(155)

Taittirīya says: 'The truth taught by *Veda*, *auṁ* is *Brahman*. It, *auṁ* is all this.'(156)

Muṇḍaka says: 'That this (self) moves within the heart of every being born in various ways. Meditate upon self as the truth taught by the *Veda*, *auṁ*. You have done the best. It is beyond darkness. It is the only means for transcending bondage.'(157)

In the light of these ideas it is clear that the whole of *Veda* is an

extension of *auṁ* and the truth taught by *Veda*, *auṁ* is *Brahman*.

The *Upaniṣadic* word *auṁ* is taken to mean the truth by *Veda*. This requires an explanation.

The word *aum* stands for a sound. *Brahman* is an entity, *artha*. Therefore the identity of the two requires justification. To overcome this difficulty in the course of the history of philosophy several solutions have been suggested. The *Vedānta* solution is that the *Upaniṣadic* expression, '*auṁ* is *Brahma*' is equivalent to 'That which is signified as *auṁ* is *Brahman*.' The expression, *aum iti* means 'That which is signified as *auṁ*'. *Auṁ* constitutes the letters *a*, *u* and *m*. *A* is *Brahman*. *Śruti* says 'that which is signified as *a* is *Brahman*'. *Brahman* is the imperishable, *akṣara*. It is the imperishable principle of all that exists For this reason it is called *u*. *U* means *ucca*, the highest. As the origin of all, it is all. It is the nature of knowledge. It is therefore called *m*. The root *man* means that which measures. Knowledge measures all Thus *Brahman* is *satya*, the source of the reality of all, and *jñāna*, the knowledge as the explanation of all. As *satya* and *jñāna*, Brahman is complete, *pūrna*, that is, *ananta*.

So to understand the meaning of the *Veda* is to see that *Brahman*, that is, *auṁ* is its one meaning. This means the reduction of the whole *Veda* into one single truth as its meaning. The outlook and equipment behind this is the method of interpretation called *samanvaya*.

Vedānta is thus not a system founded on the basis of *Veda*. It is one with *Veda*. To distinguish it from *Veda* is to deny it. It is the process of *Vedic* thinking. *Vedic* thinking is no other than *Veda* To see the identity of the two is to have *Veda* To have *Veda* is to have *Vedānta*. This is the truth divine posed in its true character It marks the greatness of Indian thought. Śaṅkara, Rāmānuja, Madhva and a number of other great philosophers of the country are great because of their realisation of the oneness of *Veda* and *Vedānta*. As bringing out this great truth by way of commenting on *Vedas*, that is as *bhāṣya-kāras* they have done great service to humanity.

Lord Dattātreya as the author of the *Avadhūta-Gītā* appears as a great defender of *Vedānta*. He says at the very commencement of this work—'What forms the quintessence of *Vedānta*, what is knowledge or specialised knowledge is 'I am self, *Ātman*, formless and all-permeating by my very nature".'(168) The idea is this 'I' is the name of the self, *Ātman*. *Ātman* is formless because it is infinite. As it is formless and infinite it is all-pervading. That it is all-pervading in this specified sense means that it is the source of the reality of all.

This makes it clear that what he is expounding in the shape of the *Avadhūta-Gītā* is the quintessence of *Vedānta, Vedānta-sāra-sarvasva.* He repeatedly points out that *Vedānta* is no other than *Veda* by illustrating that what he teaches is identical with what the *Śruti* says. 'It is well established that all this is *Brahman. Śruti* expounds this truth in various manners.'(159) He says further 'All *Śrutis* are one in teaching (*Brahman*) as attributeless, pure and imperishable.'(160) With reference to the world 'The *Śruti* "neither this nor that" shows that the world of the five-fold element is unreal.'(161) Throughout in his teaching he insists on the spirit of *samanvaya* which he presents as *samarasa*, the outlook of equipoise, the art of interpreting an expression of *Śruti* in terms of the whole *Veda*. He presents himself as *samarasa-magna*, one who has dived deep in the essence *sama*, the essence of *samanvaya*. This means that he is the expounder and upholder of *Vedānta*. He clearly points out that without *samanvaya*, *Śruti* is of no use, that is, it does not give knowledge. He says 'Without *samarasa*, the outlook of *samanvaya*, the hymn called *Veda*, that is, *chandas*, never helps (the student).'(162) He confirms the same idea in several other connections.

X. VEDA AND VEDĀNTA ARE THE GIFTS OF THE LORD ĪSVARA TO SUFFERING HUMANITY

Lord Dattātreya in the very opening passage of *Avadhūta-Gītā* notes that the disposition of identity, *advaita-vāsanā* is the presupposition of the knowledge the source of which is so far defined. Without this disposition in spite of the source of this knowledge, knowledge does not occur. What the Lord notes comes with conviction, so what he says becomes established. This means that it has every reason to establish it. Having thus established that the disposition of identity is the origin of the whole process of the spiritual realisation consisting of knowledge and through it liberation, the Lord mentions that the one origin of the disposition of identity is the grace of the Lord. This grace is itself the gift of the Lord. Being the origin of the disposition, the Lord is the origin of the whole spiritual life of the aspirant.

How does the grace of the Lord come and with what presupposition? An answer to this question is absolutely necessary. Without a satisfactory answer to this question if one simply believes that one has every realisation through the grace of the Lord, there

is the danger of one becoming irresponsible. With this belief there is the possibility of losing one's faith in moral life itself. Moral life in the ordinary sense is the result of the recognition of one's responsibility for one's action. Believing loosely that the Lord does things for one, one may develop *within* one's self irresponsibility and thereby immorality. Hence as the concept of grace is great, great is the effort required to understand the concept. The concepts, *Īśvara, anugraha, advaita, vāsanā* and so on belong to the science of *Brahman*. We must therefore find the answer to the question in this science itself.

'O *agni*! For our sake you come in contact with good Similarly for the sake of destroying our evil you become prepared. With regard to both these cases an example is given, namely, "just as for the sake of the son the father himself becomes prepared, in the same manner" '(163) The idea is this The father is good to his son out of his own will; the son need not make any special effort to prepare the father. Similarly the Lord, *agni*, in the present context is invoked to be good to the devotees of his own accord. This is how, in this light of this passage, the gift of the Lord takes place.

The same idea is further studied in the *Kaṭha Upaniṣad*. Having come to Yama, Naciketas prays for the knowledge of *Brahman*. To test the pupil Yama tries to distract him. Naciketas becomes more confirmed in his desire to know *Brahman* and insists upon obtaining knowledge. *Yama* is pleased with the pupil. He explains that to understand *Brahman* is very difficult because *Brahman* is 'something that cannot be discussed as it is very subtle.'(164) He continues further· 'O Dear! This knowledge (of *Brahman*) cannot be had by means of reasoning. That which is taught by another person, the preceptor, is capable of producing knowledge.'(165) Further, in continuation, Yama says, 'This *Ātman* (*Brahman*) is not attained by study, nor by intellect, nor by much learning. Whom it chooses as its own, by him it is attained. To him it reveals its forms, that is, its essence.'(166) Does *Ātman* choose any one it pleases? 'No' says *Yama* 'He who has not retired from evil actions, he who does not maintain peace, he who is distracted, he who has peaceless mind, does not attain to this truth by means of knowledge.'(167) The idea is that he does not obtain knowledge because of his inherent inability, evil action and so on. This observation means that the gift of the Lord is *not indiscriminate*. He to whom it occurs is fitted to have it. Fittedness is the disposition of identity in the language of the *Avadhūta*

Gītā. It is therefore the Lord's Grace itself. Reflection upon this circumstance makes us understand how the grace of the Lord is the crowning principle of moral and spiritual discipline.

The *Bhagavad-Gītā* explains further how exactly the grace of the Lord takes place. The statements of this work are self-explanatory. Lord *Kṛṣṇa* says: 'Whenever there is the destruction of *dharma* (right knowledge in this context) O Bhārata! then in order to put an end to *adharma* (wrong knowledge) I create myself (as a teacher).'(168) 'I teach this, the most secret truth to you who are devoid of envy.'(169) 'I take care of those who are devoted to me without break.'(170) *Arjuna* says (*Arjuna* is the pupil whom *Kṛṣṇa* is teaching) 'In order to do me good this secret science pertaining to *Ātman* is taught to me by you. By this my illusions are removed.'(171) In this passage Arjuna acknowledges that the instruction he is receiving is the gift of *Kṛṣṇa*. He continues:

'O Lord! If you think it is possible for me to see the Lord of Yoga, show me yourself the imperishable.'(172) This means that the Lord's gift is not indiscriminate.

The Lord says: 'By me who is pleased with you, O Arjuna, the highest form of me is revealed to you, the reason being nothing but my power.'(173) So it is not Arjuna that makes the revelation of the divine form a necessity, but it is purely the divine will, the grace of the Lord.

The Lord insists that the grace, *anugraha*, is the only means because it covers all: 'Not by means of *Veda*, sacrifice, study, nor by charities, nor even by action, nor by severe austerities, can this form be seen in the world of men except by you, O the bravest of *Kurus*.'(174) The expression that 'it cannot be seen except by you' does not mean that there is something great in Arjuna himself, but it necessarily means in this context that which is great in him is nothing but the grace of the Lord. This is made clear by: 'Further hear (understand and practise) the best instruction of mine revealing the best of all secrets. As you are beloved of me I tell you that which is good for you.'(175)

Arjuna could never conceive what this is; nor could he demand it. So to teach what is good for him is purely divine grace, because he has been already endowed by the Lord with a divine disposition which alone is the light that guides.

'Do not feel dejected. You are born with the divine disposition, O *Pāṇḍava*!'(176) The Lord is the unconditioned creative principle of all. So it is not correct to think that he selected Arjuna because of

this element in him. In fact with the Lord's grace Arjuna is at this moment actually born with this divine element.

The indication of the grace is implied by the Lord's statement: 'Therefore *śāstra* is the source of knowledge to you with regard to the discrimination between what is right and what is wrong. Having therefore understood what is ordained by *śāstra*, that is, *Veda* you become qualified to do the right.'[177]

The Lord states the effect of this science: 'Having your mind fixed on me, you transcend through my grace all miseries that are impossible to transcend.'[178] To fix the mind on the Lord is only the result of the study of this science. Therefore having given this science to Arjuna the Lord asks him: 'Be one whose mind is fixed on me. Be devoted to me. Be one who observes sacrifies because of me. Offer your salutations to me. You come to me, indeed. I assure you, you are beloved of me.'[179] So all that religion appears to give or promises to give has come to the philosopher. Such is the grace of the Lord. That is what science means.

The *Avadhūta-Gītā* echoes the same in a more explicit manner . . . 'To a person who has received this discourse from a preceptor and who has practised the truth taught, reality which is indeed no other than equipoise, reveals itself.'[180] This discourse is the science in the sense defined in the course of the foregoing exposition. To practise it is to understand and realise the truth it contains. It is the gift of the preceptor. The subject of realisation is the truth of equipoise, *sama*. It reveals itself but not on account of the discipline that one undergoes. The discipline is rather the forerunner of the divine grace. One who does not understand this truth does not have knowledge in spite of *Veda*. The Lord says:

'With regard to which there is indeed no knowledge, with regard to the same there is indeed no *Veda*.'[181] So it is insight, *pratibhā*, that helps one to attain to *Veda* and through it, knowledge of the the truth. If a person is devoid of insight, with regard to him *Veda* has lost its significance, and with this loss even the possibility of knowledge is denied.

The preceptor who does this favour to his pupil is nothing short of *avadhūta*, the philosopher. The Lord says: 'The Philosopher is compassionate . . . and the benefactor of the whole world '[182]

So the Lord concludes: 'By the gift of knowledge from a preceptor, whether one is called a fool or a learned man, if only he understands reality, then he is liberated from the ocean of bondage.'[183]

The gift of knowledge is what is called the grace of the Lord at the opening passage of the *Avadhūta-Gītā*. The disposition on the part of the student that is the forerunner of knowledge is the disposition of identity. With this, one is a man, and a man of discrimination. It is he that transcends all fear, i.e., bondage.

This knowledge, that is, the science giving rise to this knowledge is expounded in the following section.

2. DATTĀDVAITA: EPISTEMOLOGY, ONTOLOGY AND THE THEORY OF LIBERATION

The Avadhūta-Gītā is philosophical in its disposition.

Through the employment of a simple and melodious style, Śrī Dattātreya in his *Avadhūta-Gītā* develops a system of thought which has an individuality all its own. In its truth-value it is no less than any *Vedānta* system usually known to us. In fact there are throughout this work glimpses which tell us that the exposition enumerates those fundamental principles of thought on which the *Vedānta* outlook itself is based.

The exposition of the *Avadhūta-Gītā* appears to be deductive in its apparent setting. But a closer study of the expressions reveals the fact that it is no less inductive. Take any expression, for example:— 'To whom shall I offer salutation? I am identity. I am defectless.'(184) Defectless identity is the identity that admits of no duality. When this is the truth, how can there be an object of salutation? To have that object is to uphold duality and negate identity. How is identity established? The proof is given in the former half of the verse. 'The world consists of the interaction of the five elements—earth, water, fire, air and ether; and it resembles the water superimposed on the rays of the sun.'(185) The world is therefore inert, because it is non-spiritual. The spiritual is identity which admits of no duality. The non-spiritual is therefore sublated by the spiritual principle of all. In the previous verse, the statement 'That by which all this is pervaded'(186) signifies that the world has no individuality of its own. It is not a second to the truth. It is only the creation of the truth characterised as self, *Ātman*, in recognition of its spiritual character and of the fact that the world is made by Self to exhibit its omnipotence which is no other than the overflow of its auspicious nature, the blissful character. Omnipotence is auspicious and the auspicious is bliss, in its completeness. Overflowing with complete bliss is there-

fore an indispensable aspect of omnipotence. These ideas illustrate how the whole composition of the present work is full of implied philosophy and how it is through and through inductive in its method of approach to reality. The details of all the problems that are to be discussed may not be expected in it. But there is enough indication that a detailed discussion of those problems is a necessary presupposition of the whole discourse. As an exposition of the *Vedic* and the *Upaniṣadic* truth the work has maintained the *Vedic* and *Upaniṣadic* style. This truth is not conveyed to a novice but to an adept who is well prepared to receive the instruction in all its completeness as best as he can possibly comprehend. So what is called *Vedic* or *Upaniṣadic* style is not a fashion; and it is inevitable and indispensable in an exposition to follow in which, insight, *pratibhā* more than learning is required. Each word, each context and each circumstance in which a concept is used in the present work brings to our mind the fact that the author is aware of the whole implication and responsibility of what he teaches.

In the light of the discipline given by all the foregoing ideas a philosophical study of the *Avadhūta-Gītā* may be briefly indicated. The soundness of a philosophical system depends upon the importance given to the theory of knowledge. Epistemology must lead on to ontology. If the position is reversed, then philosophy becomes fallacious as in this case the theory of being becomes only an assertion and the theory of knowledge is based on a false idea. Every philosophy that bases itself on subjectivism is liable to be wrongly founded.

If one looks at the Lord's statements, the fact that his treatment is in its entirety objective is revealed. He analyses with great care and insight the whole field of knowledge. He handles all problems connected with the truth of knowledge so clearly, definitely and effectively that his exposition goes home to the mind of the student and finally he has no alternative but to practise the life of the truth he has learned from the Lord's teaching. The Lord arrives at his philosophical conclusions with exceptional ability. His conclusions as a rule give no room for doubt. They are invariably the ontological implications of his theory of knowledge. His teaching is thus not barren. It is not mere speculation. It is practical in its very setting. To understand and appreciate it is to embrace a new life which is otherwise impossible. The scope of this new life or new outlook is freedom resulting in uniqueness, oneness or identity.

So the *Avadhūta-Gītā* may be studied with profit under three heads—Epistemology, Ontology and the Theory of Liberation.

1. *Epistemology: The Theory of Knowledge*

The author distinguishes between two types of knowledge: (i) knowledge in its essence which he calls *svabhāva-bhāva* and (ii) knowledge caused by philosophy. He calls this knowledge *śāstra-saṁvitti.*

(i) Knowledge in its essence: *svabhāva-bhāva*

Svabhāva-bhāva means self in its essence. This is a case of knowledge. This is presented as the basis of the instruction as: 'What is stated here is based on *svabhāva-bhāva.*'(187) It is possible to understand by this expression 'natural existence'. But in this sense it cannot be the basis of instruction. What is demanded in this context is the source of knowledge that is the source of instruction. There is no point in saying that natural existence is the source of instruction. But the knowledge of the natural existence can be the source of instruction. So *svabhāva-bhāva* is a case of knowledge. In support of this meaning the following may be noted. In this connection what exactly the author means by *svabhāva-bhāva* also becomes clear.

'Knowledge is not loose thinking, nor is it *yoga* in the sense of meditation, mental arrest; nor is it conditioned by space and time; nor is it the instruction given by an upholder of a dogma. It is *svabhāva-saṁvitti*. It is what is called "I". It is reality. It is space-like. It is spontaneity. It is all-enduring.'(188) All these attributes qualify the knowledge called *svabhāva-saṁvitti*. The statement that it is not reasoning and so on not only defines it, but points out that it presupposes the negation of all those cases—loose thinking, mental arrest and so on. As it is clear from the foregoing considerations, to negate loose thinking and mental arrest and so on is to posit philosophy in their place. So the implication of the whole negation as the presupposition of *svabhāva-saṁvitti* is that the knowledge caused by philosophy, that is, *śāstra-saṁvitti* is the presupposition of *svabhāva-saṁvitti*. The same idea is concluded: 'The truth is expounded on the basis of knowledge in its essence shaped by the knowledge of philosophy.'(189)

The fact that 'knowledge in its essence', *svabhāva-bhāva* is a case of knowledge is further supported by the expression 'instruction of knowledge forming the essence of self', *ātmasaṁvitti-upadeśa*

concluding each chapter. Every chapter is therefore an instruction of the knowledge that forms the essence of the self, *ātma-saṁvitti*. This knowledge is further defined as: 'It is not that which meditates. Nor is it that which is meditated. It is not a case of instruction; nor is it of the nature of demanding action from me. It is knowledge. That is its nature. How can I define it? It is the very essence of freedom. It is defectless. It is "I".'(190)

It is further added: 'For the sake of this spirit, which is all and partless for the sake of this spirit which is all and absolutely all enduring, for the sake of this spirit which is beyond the reach of the creatures having two legs and such other beings, why do you bother within your mind? Equipoise is all that exists.'(191)

The same concept of this knowledge is further developed: 'Verily, it is the mind that is all-permeating without obstruction. It indeed transcends all concepts—extended, non-extended and neither. Verily it is mind that is all auspicious without exception. How can it be apprehended by *manas* (in the ordinary sense of a sense organ, an *indriya*?) How can it be expounded by speech?' (192) In this passage the Sanskrit word *manas* is used in two senses, (i) the knowledge that forms the essence of self and (ii) a sense organ inside the body helping the generation of the knowledge of external objects. *Svabhāva-bhāva* is thus distinguished from *manas* as a sense organ. In the same context its all-pervading character is brought out so as to show that it is all auspicious.

'For the reason that which is expounded and that which is not expounded are not real; for the reason that which is known and that which is not known are unreal indeed; if the Truth is one, partless and all-auspicious, how then can there be objects, organs, intellects and minds?'(193)

The knowledge that forms the essence of the self is therefore self itself and it is knowledge in essence. The author distinguishes it further from all that is relative and it is shown to be the highest truth.

'In the circumstances, secular in character, how can one understand reality? With reference to it how can there be the discussion about the ideas of form and no form? The highest truth is of the form of space. With reference to it where is the possibility of making it an object?'(194)

This passage explains how it is the very essence of the subject, the knowing principle and thereby illustrates how it is pure identity giving no room for duality in any sense.

So, knowledge in essence is what is called *svabhāva-bhāva*, *ātma-saṁvitti*. The sanskrit word *saṁvitti* means knowledge. *Ātma-saṁvitti* means that self, *Ātman*, is the same as *Saṁvitti*. Hence, self is knowledge. The same is the meaning of *svabhāva-bhāva*. *Svabhāva* means self as essence. *Bhāva* indicates its absolute character. This word further indicates that it is a case of spontaneity. In order to show that this knowledge is absolute knowledge, it is defined as *manas*, *saṁvit* and so on and it is in the same context distinguished from all that is relative.

Śrī Dattātreya shows throughout how knowledge in essence is self-established and all else is of a derived nature. For him truth and reality are one and the same. All along the discourse he expounds the *Upaniṣadic* truth, '*Brahman* is truth, knowledge and infinite'. It is the one subject matter of his exposition. *Brahman* as truth signifies that it is the source of all reality. *Brahman* as knowledge signifies that the truth is essentially spiritual. In bringing together truth and knowledge the *Upaniṣadic* position brings about the absolute character of the reality which it shows to be completely unlimited. Defined thus is *Brahman*. This is the reason why the author presents this knowledge in a negative fashion as 'the highest truth which is marked by the absence of knowledge and non-knowledge.'[(105)]

That which is commonly called knowledge is essentially relative. It is relative to non-knowledge. It has a beginning and an end. It is therefore preceded and followed by non-knowledge. In itself it is limited by the subjective and objective conditions. Therefore it falls short of 'knowledge in essence' which is *Brahman* itself. While knowledge in the ordinary sense is opposed to and therefore relative to non-knowledge, 'knowledge in essence' is the basis of both knowledge and non-knowledge. The relative knowledge as well as non-knowledge forms the stuff or matter or content of what is called the universe. 'Knowledge in essence' is the truth underlying the universe. It is the basis as well as the origin of the universe. This is the reason why it is signified as the highest reality transcending both knowledge and non-knowledge. The realisation of this truth is 'knowledge in essence' itself. That is the highest accomplishment. That is liberation.

'Knowledge in essence' is the same as spirit, *caitanya*. It is all-comprising as well as all transcending. The whole world is essentially 'knowledge in essence' itself. It is therefore the state of equipoise,

samarasa. In illustrating this point, the author calls it 'knowledge immortal, *jnānāmrta*'. This is the self underlying all.

(ii) Knowledge in the normal sense and knowledge as philosophy, *śāstra-samvitti*.

(A) Knowledge other than the knowledge in essence, *ātma-samvitti*

Other cases of knowledge are also recognised by the author and they are the different items of what is commonly called knowledge. He points out by way of implication in different connections that great care must be taken not to confuse any aspect of this knowledge with 'knowledge in essence'. This type of knowledge or any aspect of it however great and exceptional it may appear to be is just that which knowledge in essence is not

The evaluation of the ideas connected with the several items of this knowledge shows that the author has a definite analysis of this knowledge in his mind in chalking out the programme of the work. He distinguishes between two kinds of this knowledge with a view to showing finally that after all these two kinds are the same in the scheme of Reality and in their essence. These kinds may respectively be called, correct and incorrect.

The distinction of these two cases of knowledge, correct and incorrect, is purely relative in importance Each is of the same content and therefore what applies to one in the general sense applies to the other. Each has a reference to its object. But their distinction consists in this. Correct knowledge presents something actual, but what is presented by incorrect knowledge is not existent. To employ the technique of expression of the *Darśanas* this explanation of wrong knowledge is a variety of *anyathā-khyāti*. Accordingly wrong knowledge is that knowledge which presents an object that is not given. On the whole the work maintains, in so far as the empirical reality is concerned, a realistic view of knowledge, because it holds that each case of knowledge is relative to its object. But ultimately it upholds idealism as it points out that there is only one reality which it calls 'knowledge in essence'.

In arriving at this conclusion this is the method followed. Wrong knowledge is illustrated by the example of a mirage. This instance shows that wrongness consists in presenting that which is not existent as existent. Right knowledge is compared to wrong knowledge in point of the final unreality of its object. It is repeatedly shown to be

similar to a mirage. Both are thus dispensed with. Their relative character is taken as the basis of showing their non-absolute nature. It is to point out that the real is the absolute and the non-absolute is not real. The absolute is thereby conceived as the meaning of the several texts of *Śruti*, 'That thou art' and so on. This is 'knowledge in essence' *ātma-saṁvitti*.

At the same time the author takes up the question of the relation or reference of 'knowledge in essence' to the normal case of knowledge. The problem is this. If all that is, is 'knowledge in essence', how then is there normal knowledge? How is there this unreal thing against the one reality, 'knowledge in essence?' In answer to this question, the state of equipoise of all is emphasised in the teaching and the corresponding outlook is expected from the student.

From this it follows that with reference to normal knowledge two aspects may be distinguished. Either this knowledge may be taken to be consistent with 'knowledge in essence' or inconsistent with it. If it is inconsistent then even though it is practically sound, it is sublated, that is, negated by 'knowledge in essence'. For it is relative and is therefore not self-establishing. It is inconsistent with 'knowledge in essence' and 'knowledge in essence' is complete and secondless. It is therefore impossible against the latter. To one who has realised 'knowledge in essence', it is no longer there. If on the other hand what is called normal knowledge is consistent with 'knowledge in essence' then it no longer maintains its individuality against the latter. Being consistent with it, it is reduced to the latter so that there finally shines only one truth, 'knowledge in essence'. Further, to be consistent with 'knowledge in essence' is to show not only the absolute character of 'knowledge in essence', but also to present itself as something completely derived, having nothing of its own. This is to show itself and all else connected with it and even the inconsistent and wrong knowledge related to it to be the work of 'knowledge in essence' each item of its work illustrating its wonderful capacities. Thus there is shown one operating power. It is identical in all. There is nothing outside it. It is the state of equipoise in all. It is immortal. It is all identity. There is no individual against it. It is all pervading like space. That is 'knowledge in essence'.

(B) Right Knowledge

Right knowledge is that knowledge which presents an object that is actually given as it is. The definition of right knowledge in this

form is the necessary implication of the contrast of right knowledge with wrong knowledge and then showing its similarity to the latter. The author takes up the illusion of a mirage for an instance. By this very illustration he has distinguished the illusion from right knowledge. Further with great skill he points out that after all the so called right knowledge is nothing but an illusion even as the illusion of mirage.

Even as wrong knowledge, right knowledge in the presence of the operation of the causal conditions comes into being and after its function is over it goes out of it. The proximate causes of right knowledge are what is ordinarily called mind, *manas* and sense organs, reasoning and verbal testimony.

Perception: perception is the knowledge caused by the sense organs in co-operation with the mind, *manas* or mind independently of the sense organs. The sense organs in co-operation with mind cause the knowledge of external objects. Mind by itself causes the knowledge of external objects. Mind by itself causes the knowledge of pleasure, pain and so on. Of the five sense organs that exist on the outward surface of the human body, eyes, ears and nose, the organ that apprehends taste and the organ of touch, only eyes and ears are mentioned in the work. The trend of the exposition however implies that other organs also are recognised by the author. Mind, *manas*, is the abode of all mental activities—perception and non-perception. Perception is immediate and non-perception is mediate.

Perception has two stages, indetermined and determined.[196] A sense organ presents its object in an undetermined form and mind contributes determination. Mind has therefore the power to posit things which are imaginary and not real.

The discipline of *yoga* is recognised as capable of giving rise to knowledge This may be treated as a variety of perception corresponding to *yogi-pratyakṣa* of other systems. *Yoga* is said to have six limbs, breath-control, posture, giving inward direction to the external senses, meditation with interval, continuous meditation, and absorption. In this discourse a subtle distinction is made between perception and immediate apprehension. The latter is called *aparokṣa* [197] Though the latter is generally identified with the former it is more often in other systems of thought used in connection with the apprehension of the highest truth.

The psychological approach too is found in the *Avadhūta-Gītā*. The account of perception is closely based on psychology. The

knowing agent is considered to have a body with five motor organs of speech, hand, foot, the organ of excretion and the organ of generation, and the five sensory organs. Inside the body there is a sense organ called *manas* and this word is translated as mind in the foregoing pages. With this the other sensory organs are in contact in order to give rise to the knowledge of their objects. Independently of them mind is the origin of feelings of pleasure and pain, imagination and other mental constructions. The knower, doer and enjoyer is called *jīva*, an individual self. By the control of these several organs an individual self is considered to have special powers. Through the practice of it the individual is supposed to have gained yogic powers, the culminating point of which is absorption, *samādhi*. All these operations however characterise the waking state. Empirical life consists of two other states, dream and dreamless sleep. In dream there are no activities of the external organs and sleep is marked by the absence of even the mental activities. But throughout these states, knowledge in essence operates. It is this shining principle which by its own merits gives rise to all the states and their several functions. The realisation of this principle is called the transcendent state. It is the state of beatific bliss, *kaivalya*.

Inference: Inference is the knowledge caused by reason. One has by reason of the knowledge of smoke, the knowledge of fire. On the part of the person who obtains this knowledge, the obtainment of this knowledge presupposes the knowledge that smoke implies fire and without fire there is no smoke. Inference is of the character of enquiry, *vicāra*. In this work several items of enquiry are mentioned as the enquiry into dimensions, short and long, the enquiry into difference and identity, *bhinna-vibhinna-vicāra*, the enquiry into the relationship of the external and internal, *bahir-antara sandhi vicāra*, the enquiry into the distinction between the moving and non-moving entities, *carācara-bheda vicāra*, and so on.[198] These enquiries indicate that a regular enquiry into all the problems of philosophy is indispensable. Nothing is too sacred for enquiry. Inference is called *tarka*. Its opposite is called *vitarka*. Inference gives rise to correct knowledge. *Vitarka* is defective reasoning. It does not give rise to right knowledge. In this connection the distinction between the correct and incorrect inferences also is presupposed.

Verbal Testimony: Like a sense organ and inference, verbal testimony also gives rise to knowledge. Under verbal testimony three aspects are distinguished. (1) Understanding something from what

others have said. The highest aspect of this understanding is stated 'The men of wisdom say that reality is one only'.[199] 'The yogins understand all this,'[200] and so on. (2) 'Instruction given by a teacher. This instruction is called *gurūpadeśa*.'[201] (3) The teaching of *Śruti*. This is illustrated by such passages as 'Thus by means of *Śrutis* "That thou art" and so on is established the truth with reference to self. That you are. You are all equipoise, being above all conditions.'[202]

(iii) The Relative Value of these three Sources of Knowledge

With regard to the relative value of these three sources of knowledge the following may be noted. Perception is limited to the given in space and time only. Inference is based on perception. If it were to give the knowledge of things that are beyond what is given, it becomes either false or subject to doubt. A thing that is beyond what is given, if at all it is apprehended, is apprehended only by means of verbal testimony. As we have already noted, three cases of verbal testimony are distinguished. Of them the information given by others may be complete in itself. But unless the person to whom the information is given is prepared to follow what is said it is not fully useful. Instruction from a preceptor becomes therefore inevitable. Even with regard to this certain details are to be noted. There are preceptors and preceptors. In most cases the instructions given by them may not touch the core of truth. The preceptor in question may not have attained that eminence which is required for imparting the truth. Especially with regard to the highest truth, if it is understood that there is nothing empirical in it, there should naturally be nothing empirical in the instruction given. Throughout the present work, instruction with an empirical import is shown to be of no avail to one. who has the thirst for knowledge of the highest truth which is beyond all that is empirical. The author asks 'How can there indeed be any instruction of a preceptor?' Passages like this tell us that the instructions of empirical import are irrelevant to truth.

If the full implication of all this is properly appreciated then the conception of a real preceptor, *guru*, is not difficult to grasp. The author distinguishes the teacher of the truth as one who makes the pupil absorbed in the teaching and to this pupil he says, reality, that is, equipoise shines indeed.[203] Verily this preceptor is Dattātreya himself. He is the preceptor of preceptors

How this preceptor is possible is the real problem. The answer is found in the concept of *Śruti*. The real preceptor is he who does not pose himself as the knower of the truth and its teacher. He is really only the shadow of *Śruti*. His thought is moulded by *Śruti*. For him to teach the truth is to expound the teaching of *Śruti*. To expound the teaching of *Śruti* is not to take something from *Śruti* and discuss it with great elaboration independently of *Śruti*. This is to confuse the non-empirical with the empirical. The principal idea may be taken from *Śruti* but the elaboration at some stage or other becomes mixed with empirical ideas. To get rid of this difficulty one must give up the habit of explaining things having kept *Śruti* out of sight. But the one who ever keeps *Śruti* in view is as a rule expounding *Śruti* itself.

Lord Dattātreya at every stage of the development of thought makes it clear that what he says is nothing but what *Śruti* teaches. He says, '*Śruti* teaches adopting various methods, that all this is *Brahman*.'(204) He ever sees unity of teaching in *Śruti*. He says, 'All that forms the quintessence of the final teaching of *Veda*, knowledge and specialised knowledge is this. I am self, formless, all-pervading by nature.'(205) He indicates the subject matter of his exposition as: 'By the statement such as "That thou art" the real self is expounded.'(206) 'The *Śruti* "neither this nor that" illustrates that that which is made of the five-fold element is unreal'(207), and so on. He recognises how it is very difficult to arrive at unity of thought in *Śruti*. In illustrating this idea he says, '*Śrutis* expound the truth in various manners'(208) and '*Śrutis* in various ways.(209) He comes to the conclusion that without *Veda* truth is lost. He says 'That which is defined as *aum*'(210), that is, as only that which is expounded by *Veda*. These passages indicate how the present work is nothing but the exposition of *Śruti*.

The question naturally arises, how then are we to understand the import of *Śruti*? This is the real problem. The demand for solution is made more imperative by the way in which the highest truth is delineated throughout this work. The third chapter underlines with a special emphasis the negative way of presenting *Brahman* following the tradition of *Śruti* as expressed in 'not this, not this' *neti neti* of the *Bṛhad-Āraṇyaka-Upaniṣad*. The negative way of presenting *Brahman* is concluded in the third chapter as 'It is neither of the nature of void nor of the nature of non-void. It is neither of the nature of purity nor of the nature of impurity. Form or no form does

not find a place in it. Nothing but equipoise is the reality, absolute '[211]

Ponder on this deeply. It makes one highly reflective. For one who does not readily appreciate the highly secret nature of truth, *Veda* is after all a statement like all other statements. In this circumstance one is likely to give it just that meaning which one would give to any other statement. But the composition and evaluation of this meaning can never hope to transcend the empirical level, however exceptional the value given to it may be. Under this condition a person may think that what he knows is really *Vedic*. But in fact it is not. It does not stop merely with this negative idea. To believe in a wrong meaning of *Veda* is to lose *Veda* itself, because in the presence of this belief there is no possibility of correction. At this juncture Lord Dattātreya warns the student and points out that truth is beyond *Veda*. He says, 'There is no *Veda* . . . no preceptor'[212] and so on The expression, 'No *Veda*' does not dismiss *Veda* just as the expression 'no preceptor' does not dismiss preceptor. Just as a false preceptor is dismissed by 'no preceptor', so also *Veda* with false meaning, that is, the false meaning of *Veda* is dismissed. The author makes this warning really significant when he concludes a number of chapters with the expression, 'There is indeed no necessity for *Veda* with reference to truth.'[213] The reason he gives for this in the same context is that 'one never knows anything of the truth'. It is necessary to understand the implication of this reason. This reason after all characterises the truth. So it is a case of knowledge. What is the source of this knowledge? If it is anything other than *Śruti*, then the position becomes empirical To hold that the mind of Dattātreya is such that it breathes truth is after all a position beset with all difficulties to which an empirical position gives rise. The name Dattātreya does not help the situation as the name may be made use of for all sorts of purposes. So to bring in the conclusion of Dattātreya as a solution begs the question, as it is the assumption of the very truth that is expounded.

The key towards the solution of this difficulty is given by the author himself.

'The character of *avadhūta* must be understood by means of these letters by those who are the most holy, who know the truth contained in the meaning of the *Vedic* letters and who expound *Veda* and *Vedānta*.'[214] What is the meaning of these two words, *Veda* and *Vedānta* and what is the relation of the two? By *Vedānta* is at times

understood *Upaniṣads*. Can we accept this meaning in the present connection? No. By *Veda* or *Śruti* the author cites the passages, 'That thou art' and so on. This means that by the words *Śruti* or *Veda* he understands *Upaniṣads* also. Hence *Vedānta* must mean something else. What is this something? The clue towards the solution is given by the expression, 'by those that understand the real heart of the meaning of the letters that constitute *Veda*'. This gives us an idea how all those meanings that claim to be *Vedic* are not really *Vedic*. The true *Vedic* meaning is attained by the reflection of those of a very sacred disposition, *bhāgavatottamās*. This verse is evidently a restatement of the discipline given by the very first verse of the work: 'The disposition of identity, that is, equipoise, occurs only through the grace of the Lord'. This point is further discussed under the head 'Discipline leading to liberation' in later pages.

The capacity to fix the heart of the *Vedic* meaning is a mark of great spirituality. It is not the property of all. Fixing is determining. Determining is the process of evaluation. Evaluation is the process of enquiry into the sound and unsound ideas in their distinction. The same is called enquiry into *Brahman*, *Brahma-jijnāsā*. This is *Vedānta*, the process of fixing the meaning of *Veda*. It is not mere *Veda-vāda* that is enough to understand truth. It must be coupled with *Vedānta-vāda*. The indispensable unity of these two is expressed as 'By those that are absorbed in the process of thinking consisting of *Veda* and *Vedānta*.' Lord Dattātreya clearly indicates the greatness or the complexity of this thinking at the very outset. He declares that what he is expounding is the quintessence of *Vedānta* in all its details. It is thus the truth, what one is supposed to possess after the correct understanding and appreciation of the very essence of *Vedānta*. What he teaches is not one view of the several views that may be based upon the essence of *Vedānta*. It is rather the whole view without giving room for any other possibility. It is all that is to be realised, *sarvasva*.

The theory of knowledge underlying this teaching thus gives the aspirant that truth which is all-inclusive, having nothing beyond itself. This is how it establishes the truth of equipoise, *samarasa*.

II. *Ontology: The Theory of Being*

The Ontology of *Avadhūta-Gītā* may be studied under two heads: the empirical and the absolute.

1. *The Empirical Reality:* The world consisting of manifold aspects, spirits, that is, the individual selves and matter consisting of all that is non-spirit, is the subject matter of this study. To decide the subject matter and to define it is of very great significance in philosophical thinking. The present discourse presupposes that the world with all its different aspects, irreducible in character, presents an organised and unitary system following its own law and order. The recognition of the world as an orderly system is the one significance of the expressions like 'Know that the whole world is . . .'(215), 'The whole world is presented to be . . .'(216), 'The whole world is of the five-fold element'(217), and so on In those passages an emphasis is laid on the concept of the whole. It is an expression of the recognition of the world as an orderly system.

(i) *The World of Material Objects.* The material objects are reduced to five elements. earth, water, fire, air and ether.(218) They are characterised by attributes like sound and so on.(219) But this does not mean that this position is similar to that of *Vaiśesika* Consistently with the other ideas connected with the material world, the ideas like *prakrti* and *mahat,* the expression sound and so on must be taken to be the language of subtle elements, *tanmātrās.* Along with the *tanmātrās* the eleven organs, *indriyas*, five motor, five sensory and mind, *manas,* may be taken up consistently with the spirit of the outlook that governs the whole thought. All these entities have their origin in what is called *ahaṁkāra-tattva* which in its turn has its origin in *mahat-tattva.* This is indicated by the author's statement. 'The world beginning with *mahat*',(220) and so on. The spirit of this statement makes it clear that the world consisting of these items is the object of common experience, because it is this world that is said not to appear in the case of the philosopher, *avadhūta.* He says, 'Nothing of the world beginning with *mahat* and so on appears to me.'(221) This world has its origin in the root matter called *prakṛti.* The root matter consists of three factors, *satva*, *rajas* and *tamas* The theory of causal relation that governs the whole thought is evidently what may be called existent-product-theory, *sat-kārya-vāda*, upholding at the same time God's wonderful creatorship The world beginning with *mahat-tattva* is the object of experience. It is therefore manifested, *vyakta.* The non-manifested, *avyakta* is its cause. It is the root matter, *prakṛti*. God is the origin of both the root matter, *prakrti* and its evolution. God is the maintainer and the destroyer of all. This is clear from the very expressions such as 'The

whole world beginning with *mahat-tattva*'[222]; 'The manifested is the whole world and the non-manifested is the root matter, *prakṛti*'[223]; 'All this is made by the self'[224]; 'By the mere fact of the Lord all this of moving and non-moving entities is produced, it exists and is destroyed.[225]

The whole world consisting of these various elements exists in space and time. Space is extension. It gives extendedness to the things existing in it. Time is duration. It gives duration to the things existing in it. Of the two, time and space, time is taken to be the origin of space. The author says, 'Without time space does not exist'.[226] The process of the world is beginningless and endless to a superficial mind. But to a man of wisdom everything however enduring it may appear to be has a definite beginning and end. This is the implication of the passages such as, 'There are neither the *Vedas*, nor the world, nor the Gods . . . *Brahman* alone is the only Reality',[227] and 'The surface is illusion. The middle is correct knowledge. The truth ought to be understood as being in the heart of the middle'.[228]

(ii) *The Individual Self*: An individual self is called in Sanskrit, *jīva*. It is essentially a knower. It is in a body. If it is taken to be confined to the body in which it is housed, it is considered to be an individual having other individual selves on the one hand and the whole of the material world on the other set over against it. Its body is made of the five elements.[229] It is signified as 'I'. It is supposed to be the doer and enjoyer of the results of its doing. The narrow outlook of the individual self causes distinction between different items of action. In these circumstances some action is identified as auspicious and some other inauspicious. In this connection 'doership' and 'enjoyership' are superimposed on the individual. Each of its actions is traced to some past action and it is supposed to have a reference to future action. To explain this chain of action, past, present and future continuity of the world is posited. This is implied in the following passage in which the author points out that it is a wrong view.

'Of the action, past, present and future, I am not the doer. Nor am I the enjoyer. This is my realisation giving no room for doubt.'[230] The man being ignorant of truth finally assumes that action is beginningless and endless. The whole cause of life is thus made an assumption and a super-imposition. All about reality is forgotten. Appearance is mistaken for reality. Reality that transcends appearance is denied. The egotistic tendency in the individual self finds no bound. The whole life has thus become an aggregate of

baseless imaginations and illusions. Under this condition different theories of the individual self and its enduring character are expounded and they are made popular and thus unconsciously or consciously an attempt is made to keep away the whole of humanity from truth.

Illusion is suffering. Life is nothing but illusion. Illusion is not passive. It breeds further illusion. There is finally the illusion that mistakes misery for happiness. With it different items of miseries are selected and encouraged. It is thought that there is nothing higher than what man can do. Even the possibility of real happiness is completely forgotten.

Placed in this predicament an individual self is supposed to go from one body to another. Receiving a new body is birth. Leaving it is death. Thus a secondary meaning is attributed to birth and death and its enduring character is emphasised. It is supposed that it is by its own merit constantly engaged in ceaseless movements. The Lord in condemnation of a view like this says 'O Mind! Why do you, being deluded, run away like a ghost?'[231] An individual self is thus in endless bondage. It falsely hopes to get release by means of certain other delusions which only bind it further without the question of releasing it. The Lord explains this point in all its details in the course of his teaching.

(iii) *The Individual Self and Society: This world and the other worlds.* The discourse of the *Avadhūta-Gītā* refers to a definite social life which is highly evolved with all the developments of cultural and spiritual institutions. An individual begins his life in a family from a father and in the womb of a mother. He has the environment in which he can lead a life according to the satisfaction of his desire. In childhood he is engaged in innocent activities. In youth he is after worldly pleasures. In adult life he has his own way of doing things having all the comforts of a house, servants and so on. He has a party to serve and a party to defeat. He has the partnership of a wife to enrich life and for posterity. He belongs to a caste and community or he is casteless. He belongs to a definite order of life and he follows a definite discipline (*varna* and *āśrama*). He has his own relatives to serve and enemies to destroy. He has the power to inflict injury on others or to give protection and comfort. He is engaged in sacrifice. The Gods are pleased with it. There is the *Veda* to give him this knowledge. He has the capacity to interpret things to suit his convenience. He has the good, *purusārthas*, to realise in the form of duty, wealth,

desire and liberation (*dharma, artha, kāma* and *mokṣa*). To realise each of these he has definite institutions. There is a definite code of good and bad actions. Good actions give rise to merit, *puṇya*, in the doer. The bad ones cause demerit, *pāpa*. Merit takes the individual after death to the world of happiness, and demerit to the world of misery. Accordingly the paths are defined. The path of smoke, *dhūma-mārga* takes one to hell; and the path of light, *dīpti-mārga*, to heaven, *svarga*.[232] Everything is thus in its place. Law and order govern everything. One can safely depend upon things around one with a sense of security. There is the system of preceptor and student and education to help knowledge. Above all there is wealth to give every comfort.[233] Added to this the mind is capable of creating happiness and a happy environment.[234] What more do we expect from civilisation? What need is there to bother about ideas that are away from this world of here and now?

(iv) *From asat to sat* (*Lead me from the unreal to the real*). From the empirical to the transcendent: from appearance to reality: from the individual to the universal.

Lord Dattātreya effectively opposes a view like the above with regard to the reality of life. 'Having left the immortal self which is no other than the state of equipoise, the imperishable freedom, this crow-like man has gone astray preparing himself to go to hell.'[235]

He points out how foolish it is to think that life here is all that exists. He illustrates how it is fallacious to hold that the highest organisations can bring us happiness. He shows how the very idea of the beginning of life and its direction has nothing commendable in it. By way of illustrating this idea he says: 'That, such as excretion, is the fearful hell. The secret organ is made of the same stuff. Why do you not see? O mind! Why do you run into it?'[236] He asks the man of the world to reflect a little if he can really convert misery into happiness.

He notes a fundamental defect in the empirical view of things however promising it may appear to be. He says 'Beginning with duty and ending with liberation we have absolutely no desire to attain to anything. How can the men of wisdom imagine things on the basis of attachment and detachment?'[237] His idea is that all empirical organisations are utterly irrelevant to a person who is indifferent to them. But can a man of the world be indifferent to the truth? Can his illusion give him real solace in life?

The Lord at the same time illustrates how all the high concepts made use of by a man of empirical interest are hollow and are far removed from truth He says: 'It is not the same as release. It is not the same as bondage. It is not the same as merit. *It is not the same* as demerit. It is not the same as fullness. It is not the same as poverty. It is all equipoise. *Why do you bother in mind about its nature?*'[238]

So he asks the student to find out and understand the truth, the absolute state of equipoise, *sarvasama*.

(v) *The World of Reality Is knowledge of Reality possible?* This question is inevitable. Everything that we know is unreal. The previous considerations have led us to this conclusion. All we know is unreal. Our knowledge is unreal. We ourselves are unreal Everything connected with us is unreal. All our reflections are therefore unreal and our conclusions are unreal. How is then the knowledge of reality possible? How can the knowledge which is unreal in itself present the real? If all that is is unreal, then to whom should the knowledge present the real? What is the status of knowledge in this circumstance? Considerations like these are involved in the original question. Is knowledge of reality possible?

The Lord's answer to this question is found in the two concluding verses of the first chapter. He notes there that there is no source of the knowledge of reality except the proper preceptor. The real preceptor is he who is absorbed in the state of equipoise, *sama-rasa-magna*, purified by meditation, *bhāvita-pūta*, and philosopher, *avadhūta*. In the light of *Bṛhad-āraṇyaka-Upaniṣad*, the state of equipoise, *sama*, is the highest truth. Equipoise is the essence of Reality. The preceptor is one who is merged in this essence. Because of this circumstance his whole life is holy. He has nothing worldly in him. He is a philosopher. Instruction pertaining to the nature of reality must come from him

The Lord defines the nature of this instruction as being based on 'knowledge in essence' brought to light by philosophy. This knowledge is a case of spontaneity. It is conditioned by nothing empirical. It is ever there. It shines all in all when the empirical life ceases to operate. Philosophy is its presupposition. In the light of the present teaching knowledge stands for two ideas. (1) Knowledge behind philosophy and (2) Knowledge resulting from the study of philosophy. The identity of these two cases of knowledge is signified by the whole expression of these two ideas. 'Knowledge in its essence' is thus the basis of philosophy though it is said to be manifest from the latter.

So the whole cause of knowledge is 'knowledge in its essence'. How is then this knowledge different from ordinary knowledge?

The Lord's answer is that it is different. Though it is said to have its origin in philosophy, it is spontaneity. For this reason philosophy partakes of its nature. Nothing empirical can be identical with this. The implication of this position is very great. Without philosophy human reason appears to solve all problems. Some aspect of this attempt is generally called philosophy. Whatever the depth of this philosophy be, from the standpoint of philosophy recognised by the Lord, it goes counter to the latter. Its origin is individual experience with all its limitations and relative character. It can never approach reality. But yet there is the talk of reality in it. Most of the attributes of reality are considered by it. But it still remains a mere talk. It consists in the end of plain words as the meaning of a word and in this circumstance is necessarily bound to have only an empirical significance. If a person who serves a master to attain selfish ends and who has become expert in this direction, happens to think of God, he thinks of Him only in terms of his experience, that is, as one who helps him to achieve his selfish ends. The real idea of God never occurs to his mind. It is in fact meaningless to him, as he is seriously attached to what he thinks.

With reference to his thought the word God is borrowed but the meaning is his own. Somebody may tell him the meaning, but what is said is nothing but a word and he has his own meaning for it. It is indeed difficult to escape from this web. Explanation borrows words and words are taken to have only the meaning that never goes beyond individual limits. Take the case of happiness for example. To a man of commonsense, happiness is material. If he were to hear that liberation gives happiness he may use the same expression, better than the teacher, but the happiness he attributes to it is nothing beyond the empirical.

In the light of these considerations it is possible to see that in all the philosophy that we generally talk of there is nothing but the process of learning new words for old ideas and in some cases an imaginary extension of the ideas. For instance we are familiar with a human ruler. On this basis the world ruler is imagined and he is called God. This is nothing but the extension of the ideas connected with ruling. On the analogy of a human ruler God is imagined. He is therefore similar to a human ruler. God as absolute ruler is never understood.

In what we call scientific learning there is the increase of the objective items, but no corresponding increase of knowledge. In such cases what is learnt is the same, that is, the law, the principle and the application of knowledge are the same and the objective contents are different. So even though the knowledge of science is supposed to grow, man is not developed. He is the same. From the point of view of knowledge he has never gone far from the starting point.

Similarly in other cases of knowledge he has only developed his imagination but not knowledge. At best he knows only how to please others with his fine imagination, expression and experiment. But he has no peace within himself. His different faculties are constantly at war with themselves. He does not accept what he believes. His imagination may be appreciated by others, but is a burden to him. He prescribes things for others but he never follows them. He is a teacher, but his teaching is of no avail to him. No peace comes out of it. To be of a civilisation or not of it makes no difference in this circumstance, because materially all civilisations are the same, because as they are they do not transcend empirical import.

Empirical knowledge is in truth no knowledge. Knowledge in the real sense is the identity of philosophy and 'knowledge in its essence'. The latter without the former is uncontrolled and the former without the latter is myopic. The identity of the two is life itself. It is the gift of knowledge. In the case of empirical knowledge there is no relation between the two. One does not lead to the other. Empirical life is therefore of no knowledge and of no reality. All this is illustrated in the course of this teaching in greater detail.

Knowledge: Of the two limbs of knowledge, philosophy and 'knowledge in essence', in understanding the nature of knowledge the latter must not be made the starting point. To start from 'knowledge in its essence' ends in subjectivism as it gives no room for the objective test. One therefore ought to start from philosophy and arrive at 'knowledge in its essence' in its light. This is the significance of the Lord's insistence on the point that 'knowledge in its essence' ought to be manifested by philosophy. This is not to make the former dependent on the latter. But it is to remove possible errors that may be committed in the individual interests. 'Knowledge in its essence' being the same in all circumstances the disciplined approach to it is more appropriate than the undisciplined one. Further without discipline which is no other than philosophy 'knowledge in its essence' can never be conceived. Philosophy is therefore indispensable.

What is philosophy? To begin with it must transcend all that is empirical consisting in their broad sense of the fields of perception, inference and verbal testimony called instruction, *upadeśa*. Its subject matter must be that one reality underlying all reality without exception. It must have no other interest.

Of the three sources of knowledge, perception and inference are governed by our likes and dislikes, but the case of verbal testimony is different. In empirical life its meaning is conditioned by empirical ways of thinking and in this circumstance the verbal testimony is not left to itself. If a person were to put to himself the question—What I understand to be the meaning of the word in question is attributed by me to the word; if so what is the real meaning of the word? Then the person has mentally entered into the field of the non-empirical. To put this question effectively the person must have studied the whole field of human language and reduced it to a system with the governing principle of the whole system. He must at the same time see that the relation between the word and its meaning is spontaneous being subject to nobody's will. If he is able to attain to this position, then only is he able to appreciate the function of verbal testimony in the scheme of knowledge. This frame of mind is sure proof that this is a case of realisation. It is the ability to recognise *Veda* as *Veda*.

Veda is not limited by experience. It is therefore the one source of the knowledge of the Ultimate. To be the source of this knowledge it needs to be recognised as *Veda*. This is the recognition of the distinctive feature of *Veda*. *Veda* is impersonal. It comes from no author. It is self-established. For there is no author to give it validity. It presupposes nothing and is followed by nothing. Hence it is eternal and indispensable. It is for this reason signified in Sanskrit as *apauruṣeya*, impersonal, *svataḥ-pramāna*, self-valid, and *nitya*, eternal and indispensable.

The term *Veda* is not something that can be applied to any piece of literature. It cannot be applied to an instruction, a revelation or a revealed scripture, because all these presuppose experience. Without experience or the knowledge of the taught there is no instruction. Further a revelation needs to be intelligible. This is to admit that the meaning of revelation is already familiar to the person to whom revelation occurs. *Veda* is therefore profoundly different from revelation. *Veda* comes from the root *vid* to discover. It is therefore something the meaning of which is to be found out. The process of

finding out the meaning is called *Vedānta*. *Veda* and *Vedānta* are therefore one in purpose. Without *Veda*, *Vedānta* has no occasion. But without *Vedānta*, *Veda* has no purpose to serve. This means that *Veda* and *Vedānta* must exist in a single mind. The absence of the one means the absence of the other. If they are, then they are together. Otherwise they are not. Learning *Veda* without *Vedānta* is not to have *Veda*. It is the negation of *Veda*. Learning *Vedānta* without *Veda* is irrelevant. It is therefore the negation of *Vedānta*. Both are thus together or they are together absent. The popular idea that one knows *Veda* and the other *Vedānta* and so on is not based on truth because it creates a gulf between *Veda* and *Vedānta*. Sound knowledge requires a careful study of both by the same person. To find out the meaning of *Veda* is to see harmony in the whole of *Veda* with reference to a single meaning. The meaning of a *Vedic* word therefore must be such that it must be completely in harmony with the rest of the *Vedic* teaching.

From this point of view, even perception and inference which were once supposed to go against *Veda* come to have a fresh significance and with this significance they become one with *Veda* The observation that experience consisting of perception and inference is limited refers only to that circumstance which does not give room for *Veda*. But in the presence of *Veda* these two sources of knowledge gain fresh significance and with this, life becomes completely spiritualised. In this circumstance what is presented by perception and inference is an aspect of Truth and it is no longer second to truth. The same body perceived at the empirical level is something opposed to Truth. Against Truth it demands selfishness. The same body perceived at the spiritual level amplifies truth, because then it illustrates omniscience and the omnipotence of Truth Similarly a position reasoned out at the empirical level is not higher than imagination and it has reference to a relative idea. Take for instance the God inferred as the author of the world. Though it is called God on the empirical level it is in no way better than a pot-maker having all his limitations. But God as the author of the world on the spiritual level is purely transcendent and beyond limitation.

So *Vedānta* is the language of harmony in the *Vedic* teaching. With regard to finding out harmony apparently two standpoints offer themselves — non-duality, *advaita* and duality, *dvaita*. Lord Dattātreya accepts neither. He rather asks us not to bother about them He seriously asks how can one be free from duality and non-

duality if one continually engages one's self in knowledge and non-knowledge?[239]

Against these view-points he emphasises the outlook of equipoise. In the light of *Bṛhad-Āraṇyaka Upaniṣad* this view-point is free from all prejudice. Duality and non-duality find in it equal recognition. Neither is sacrificed for the sake of the other. Neither is over emphasised. The state of equipoise is the truth that pervades through all of the grades of reality, including duality and non-duality. The author defines the man of wisdom, the philosopher, as absorbed in the essence of truth, that is, equipoise.

Viewed from the point of view of the state of equipoise *Veda* with reference to verbal meaning without insight needs to be transcended. It is for this reason in the concluding verses of several chapters the Lord reminds the student of the insufficiency of *Veda* and in this connection he commends the importance of teaching of the philosopher who is *avadhūta*, the outcome of 'knowledge in its essence' based on philosophy.

The present work *Avadūta-Gītā* is an example of this. It does not replace *Veda*. It rather emphasises the importance and indispensability of *Veda* and *Vedānta*. All this is the necessary implication of basing 'knowledge in its essence' on philosophy. This implication is further justified by the fact that the Lord calls the Truth he expounds *Brahman* as it is clear from passages like 'It is established that all this is Brahman. *Śruti* teaches the same truth in various ways.'[240]

2. *The Absolute: Brahman*

Lord Dattātreya brings out the significance of the concept of *Brahma* by various expressions such as equipoise, *sama*, equipoise-essence, *sama-rasa*, knowledge immortal, *jnānāmṛta*, self, *Ātman*, I, *ahaṁ*, the highest, *paramaṁ*, the Reality, *tattvaṁ*, the auspicious, *śiva*, and so on. Each of these words nas its individual significance. It shines absolutely in its own context. Each idea he makes use of is an exposition of the relevant *Vedic* position. His exposition of *Brahman* or of *Vedic* thought tolerates no dualism. At the same time it is far from barren non-duality or identity. His is of the essence of equipoise which is all inclusive and all transcendent. It is the one possible explanation of all that exists in various ways. Nothing in existence is opposed to it and nothing is an addition to it. World or no world it is the same. Apart from it there is nothing. There is nothing with it. Even non-knowledge and illusion are not outside it. Pleasure, pain

and such other qualities as well as relative nature do not fall outside it. It is the essence of equipoise in the most exhaustive sense. It is the only explanation of the universe. It is not auspicious as opposed to the inauspicious. It is complete. It pervades all. Its auspicious character is such that the auspicious and inauspicious are the same to It. It is not the mere creator and sustainer of the universe. It is the essence of the universe. It is devoid of internal and external distinctions As being the essence of equipoise, It is beyond comprehension and beyond exposition. To say that It is 'this' is wrong, because it presupposes distinction of 'that'. To say that It has no distinction is wrong because it presupposes the distinction of that which has distinction. To say that It is the creator is wrong because it presupposes the created apart from It. To say that It is the ruler is wrong because it presupposes the ruled. There is for the same reason no self that knows It, meditates upon It, reflects upon It and realises It It has nothing objective in it because it is the very essence of the subject. It is not something known, meditated upon, reflected on and realised. It is a unity admitting of no division. It is in itself distinctionless. It is partless, *akhaṇḍa*, complete, *pūrṇa* and self-established, *eka*, establishing all in the same circumstance.(241)

The world considered to be different from It is unreal. That which modifies It is unreal. That which goes against It is unreal. That which does not recognise It, does not amplify It and make It all in all is unreal That which goes with It is Itself. It is the all-absorbing Reality. The Lord illustrates this Truth by the example of space. This is only an illustration and it has all the limitations of an illustration. Though the world appears to have its own individuality, it is not without the element in it which finally negates it and in its place installs *Brahman*, the all-reality. Looked at properly, everything, whatever its disposition may be, is an evidence of this highest truth.(242)

The Lord's study of *Brahman* can be brought under two heads: the proof and the conclusion.

Proof:—There are in the world all aspects of reality with all shades. Certain entities are apparent and certain others are non-apparent. Some are relative and some appear to be absolute. Some are good and some are evil. Some are auspicious and some are non-auspicious. Some have binding effect and some appear to effect freedom. Some entities are limited and some appear to be unlimited. Some are opposed to truth and some are unopposed. Some appear to be spiritual and some non-spiritual. Some are divine and some are

non-divine. Some are rational and some are irrational. Some are real and some are illusory.

Each of these conflicting elements has its own place in life. Each location is equally significant with others. Each is as indispensable as others. Each is relative to others. Relativity is the law of existence. Even the so called non-relative is relative to the relative. The so-called absolute is relative to the non-absolute. There is nothing that falls outside the system. Even illusion has its own place and it has to fulfil a definite purpose. The removal of it ensures knowledge. Similarly without misery happiness is not promised.

The contents of the world may be relative. But what is the status of the world as a whole? The Lord's answer is that it is equally relative—the relative world being related to the absolute world and *vice-versa*. Supposing that this absolute is called God, it is easy to see that He is after all relative to the relative world. He is therefore no God. All the same there is this idea of God operating in different minds based purely on imagination. This is also an item of the world. The ideas of worship and so on are the contents of this item. They are all with all their circumstances nothing but imagination.

Thus the contents of the world are relative. The ideas are relative. The world is relative. Unity, identity, non-duality and duality are relative. Even to say that they are relative is relative.

Does the relative exist by itself? Does it establish itself? 'No' says the Lord. The relative existing by itself is a contradiction in terms. The non-relative is therefore the explanation of the relative. The non-relative is God. In the very opening passage of the *Avadhūta-Gītā* he definitely concludes that all circumstances of an individual self and its realisations are the work of God. The circumstance and realisation of an individual self comprise all that exist because being relative it presupposes all that is relative to it. It is all the work of God. Without God there is neither circumstance nor realisation. God is therefore the explanation of all. This means that the relative exists in the non-relative. The non-relative is necessarily beyond all that is relative. It is God. If anything relative is introduced into it, then it falls short of God and becomes a mere idea like other ideas that are the content of the world. The truth of God is therefore such that it establishes the relative without Itself being relative in any sense.

After expounding the non-relative character of God the Lord takes up the question of the relation of God to the world. Is God related to the world? To hold any relation is to bring down God to the

level of the world. One cannot be blind to the implication of this proposition. If God is brought to a lower plane it simply means that the problem of finding the source of all remains the same. That which is relative in any sense cannot be the source of all. So he discards all relative ideas and points out that God is that by which all this is filled up by means of Itself in Itself. Its non-relative character is such that once you understand It then you do not see anything else It is all identity. It is the self of all. It is all pervading. It is all identity It is self-existence. It is at the same time the maker of the relative. This is its wonderful power. The relative does not exist as a second to God. It is the mark of the wonderful capacity of God. As such, the relative is the mark of God. If once God is understood then there is no longer the relative, because it is then the world of 'all', that is, God. This is the Truth of Self, *Ātman*. To understand this is to see that all this is God, that is, *Brahman*. It is the truth of equipoise, *Sama*.

Conclusion:—The Lord points out that to understand this Truth by the study of philosophy is to see the very essence of *Vedānta*, *vedānta-sāra-sarvasva*. The essence of *Vedānta* is the following: Equipoise, *sama* is the truth complete. It is complete in the sense that It is all and there is nothing outside It. But It does not negate all, because in the face of negation of all there is no occasion to establish It. It is devoid of all the implications of the concepts, duality and identity.[243] Duality negates the complete. Identity makes the complete non-operative. But the Truth is complete As complete, the Truth itself negates duality and identity. The Lord observes 'The imagination of duality and identity is indeed the greatest of the delusions.'[244] He says 'How can I say that all this is identity or duality?'[245] and concludes that the Truth is knowledge immortal, the essence of equipoise, comparable to space[246], that is, untainted and the real self in every individual. He characterises this truth as 'That which presupposes nothing and admits of no cause behind it.'[247] It is for this reason the auspicious of the auspicious.

III THE THEORY OF LIBERATION, MOKṢA

The Lord defines liberation as the unconditioned existence characterised by equipoise, having no beginning and end and transcending knowledge as such.[248] It is beyond everything that is relative In this state there is neither knowledge nor non-knowledge.

It is a state of all enduring awareness. It is free from all defects. It is auspiciousness itself. It is more than the state of bliss. It is equipoise. It is untainted by relativity in any sense. It is absolutely immediate. It has nothing mediate in it. It is knowledge in its essence, *svabhāvabhāva*. It is pure existence, being complete in itself. It is the self, *Ātman*. It is *Brahman*.

THE DISCIPLINE LEADING TO MOKṢA

Lord Dattātreya sees no meaning in the conceptions of discipline made popular by various *Darśanas* such as *yoga* with its six limbs, instructions by preceptors and institutional morality. He sees that they are irrelevant to the truth of self, *Ātman* which is pure in itself. He says:—

'That which is pure is not attained by means of the discipline of *yoga* with its six limbs. Nor is it attained by the destruction of the mind. Not is it attained by the instruction of a preceptor. Verily it is Itself. It is the Reality. It is self-established.'(249) Knowledge does not lead to it. Reasoning does not help it. No meditation, no discipline and no spatial and temporal conditions make it realised. There is no preceptor to teach it. It is knowledge in its essence. It is 'I'. It is Reality. It is untainted even as space is. It is self-established. It is ever enduring. The Lord says:—

'This knowledge is not of the character of human reasoning, nor is it the meditation prescribed by *yoga*. It does not presuppose particular space and time. It is not obtained by means of the instruction of a preceptor. It is consciousness itself. It is reality. It is like space. It is spontaneity. It is stable.'(250)

In order to understand it one ought to be free from attachment and hatred. To do good to others must be the very disposition of this one. One's knowledge of the Truth must be beyond doubt. The Lord says:—

'The person who is free from attachment and hatred, who is intent upon doing good to all creatures, whose knowledge is stable and who is irresistible attains the highest Truth.'(251)

One must possess wisdom. One must be able to appreciate the Truth beyond conception, beyond relativity, the Truth which shines beyond all and is in itself. The Lord says:—

'Spontaneous, unborn, ununderstandable is the essence. If one realises it and to one's entire satisfaction enjoys it, then one is never tainted

by defects. Merely because this realisation has not occurred even once, one ought not to do any action. This is how a mendicant or a person who practises austerity is not bound.'[252]

There is no use of a blind study of even *Veda* There is no use of practising any religion with great devotion. There is no use in following the instructions of particular teachers. The Truth is beyond all this. The Lord observes:—

'There is required no *Veda*, no discipline, no sacrifice connected with removing hair, no teacher, no pupil, no wealth of different kinds and no religious marks. That is the Lord Self, *Ātman*, the all-enduring. It he attains to.'[253]

To speak of liberation in terms of bliss betrays one's self-interest. In a sense it is an expression of the narrow individuality. Liberation is therefore beyond bliss.

One must be very careful in following all these ideas. The Truth is equipoise. It is beyond all relativity. It transcends even the state of equipoise in case it has in its purview anything relative. It is beyond all Gods. The God who stands outside the creation in any sense is no God. The God who is considered to be within the heart of the world may after all be relative to the world. He is therefore no God. The God who is incapable of giving rise to the universe without in any sense being modified by the creation, the God who is incapable of explaining all aspects of the world, good and evil, right and wrong, real and unreal without giving room for duality in any sense is no God. To hold that God is the only reality, to hold that the world is unreal or to hold that God is a mere abstract does not solve the problem of God or of the world. To concentrate on God in an exclusive sense is unwarranted, because God must be all-inclusive and all-explanatory. To deny the world is to deny God, because with the denial of the world the problem of having a God is denied. The consideration of the reality or the unreality of the world for its own sake is not justified unless it has in view the establishment of the truth of equipoise The Lord compares the world to a mirage, only to illustrate the absolute character of the truth of equipoise. If this truth is appreciated then the questions of duality and identity lose their significance. Realisation of this truth has a practical importance. With this realisation the common ways of worship, meditation and discipline disappear and in their place contemplation on the truth of equipoise emerges slowly. With more and more of realisation the same pristine and venerable expressions like 'equipoise' and others gain

more and more significance. Thus to a discerning eye there is throughout a systematic growth of spiritual discipline presented by the Lord. The discourse therefore mirrors the spiritual growth of the person in question.

The Truth of equipoise mercilessly demands a way of life consistent with it, a way of life that leads to its realisation, and a way of life by which the person attains to this truth. The Lord notes that the truth is the highest Reality which is not relative even to the relation of the teacher and the taught.(254) He insists thereby that what usually takes place between a teacher and a pupil is irrelevant to truth, because truth is all transcendent.

The Lord has so far indicated the negative aspect of the discipline. What we have to note in this connection is that what is negated by the Lord is not so much the negation of the particular words, knowledge, preceptor and so on, but it is the negation of the thought behind these expressions. With the correct understanding of the truth all *these terms become retained with a fresh significance. An appreciation* of this aspect of the teaching has a great disciplinary significance. A word by itself is innocent. It is neither the cause of happiness nor of misery. This is the circumstance connected with even those words that figure in the expression of opposites such as happiness and misery; reality and unreality; good and evil and so on. In these cases the real opposition is not between words but between meanings attached to them. It is therefore the meaning that is the cause of different emotions. But commonly the words are made much of and the effect of the meaning is totally ignored. Such is the case with *duality*, identity and so on. When the Lord says that the truth is not this nor that he is considering the meanings of the words, but never the words themselves. He is prepared even to reject the term 'equipoise', *sama*, if a lower or relative meaning is attached to it; and he is in the same breath prepared to signify the Truth as identity, *advaita* or duality, *dvaita*, provided the correct meaning is apprehended. It must not be forgotten that after all he is out to determine the meaning of *Veda* having the whole of *Veda* in view. He readily respects all words provided the meaning is truly *Vedic*, that is, it is truly the expression of the truth of equipoise, *sama*, the absolute of the absolutes.

The philosophy of 'equipoise', *samarasa*, is in no sense forced on the *Vedānta* thought. As it is already noted, *Bṛhad-Āraṇyaka-Upaniṣad* expounds this truth as the meaning of the whole *Veda*.

The same is substantiated in the *Avadhūta-Gītā* To understand this is to see the unity of thought both in *Śruti* and in *Smṛti*. Not to see the unity of thought in them is often due to the mistake of trying to draw too close a distinction between duality and identity. Of the two, duality and identity, both are true and both are false The history of *Vedānta* thought illustrates this point Men of wisdom have from the beginning insisted on the perfect unity of the *Vedic* thought This is beautifully illustrated by the *Yoga-Vāsiṣṭha* —

'Duality and identity are innate even as a tree is innate in the body of the seed One who sees the world beginning with *cit* (the Ultimate Truth) and ending with an atom (an insignificant thing) (with an outlook consistent with this truth) is one who really sees (255)

> 'Neither duality nor identity
> neither the seed nor the sprout
> neither the gross nor the subtle
> is not non-born, but it is really born '(256)

Neither duality nor non-duality is therefore the truth Each is born Each is the work of the imagination. Each is the negation of truth The philosophy of the *Vedas* is therefore neither duality nor identity It is the philosophy of equipoise, *sama*, as the *Bṛhad-Āraṇyaka Upaniṣad* puts it The same is the philosophy that Dattātreya has expounded in the *Avadhūta-Gītā*.

It is with the background of these ideas that the positive side of the Lord's teaching can be appreciated He says '*Avadhūta* absorbed in the essence of identity and purified by the contemplation over it expounds carefully this highest truth '(257) One must realise that this is a serious discourse. In recognition of the seriousness and purity of the exposition, the Lord calls it the highest and purest, *pralapana* He notes thereby that the usual instructions never help correct understanding He says —

From the *guru* to whom this discourse is given, to him the Reality, equipoise, shines itself '(258). So he distinguishes the real preceptor from the false one The reason he has already given for this is to be kept ever in the mind

This is expounded on the strength of knowledge in essence' based on philosophy (259)

All this means that without the proper preceptor it is not possible to understand the truth Mere imagination or system-making

according to individual taste does not help knowledge. To a person who is prepared to receive instruction, the preceptor is ever there and his instruction is ever ready to help him. Both are presented in what is called *Veda* and *Vedānta* together forming a unity of thought.

To approach this aspect of discipline requires purity of heart. This purity is marked by non-attachment to the things of the world including the ideas of the truth. This is detachment of the highest kind. It is the complete absence of the three-fold desire, desire for sons, desire for wealth and desire for woman.

The person who is endowed with detachment must have the devotion to truth, 'equipoise'. The Lord demands: 'Therefore the mind must be protected from all evils. If it is free from worries, then the intellect is able to operate.'(260) To the person who is equipped in this manner the Lord says:
'By the Lord Dattātreya, the philosopher, the embodiment of peace itself is expounded this great truth. Those who study it and appreciate it, to them there is no rebirth.'(261) After the teaching of the *Bṛhad-Āraṇyaka-Upaniṣad* 'O dear, Self must be realised, heard, that is, understood, meditated on and appreciated.'(262) This is the one process of discipline leading to liberation, union with Dattātreya, the essence of equipoise, *samarasa*.

dattādvaitaṁ paraṁ tattvaṁ yathā-mati jayoditaṁ
dattasyaivārpitaṁ tat syāt sarvaṁ datta-mayaṁ śivaṁ

'Equipoise which is no other than Datta, that is, Dattātreya, is the highest truth. As inspired by Him it is expounded by Jaya—Sri Jaya Chamarajendra Wadiyar Bahadur. May it be dedicated to Dattātreya Himself. All this is Dattātreya, the Auspicious of the Auspicious.'

O Gods! May we (the seekers) hear with (our ears) the auspicious (truth of Vedānta). *May we, the performers (of sacrifice which is no other than meditation) see with our eyes of knowledge the auspicious forms of the truth. May we, who are possessed of organs (drawn away from the external world and fixed) on the subtle truth attain an existence free from defects, of a duration prescribed by* Deva (Prajā-pati). *May Indra, who is heard of by the ancients contribute towards our welfare. May the omniscient* pūsan *contribute towards our welfare. May* Tārkṣya *unhampered in his flight contribute towards our welfare.* Auṁ. *Peace, Peace, Peace.*

3. THE AVADHUTA-GĪTĀ

Avadhūta-Gītā is another work composed by Śrī Dattātreya. It consists of eight chapters comprising in all 289 *ślokas* (verses) of different metres The whole work is devoted to expounding self-knowledge, *svātma-samvitti*. The fourth chapter is given a special title, the Definition of Essence, *svarūpa-nirṇaya*. The fifth chapter is entitled the exposition of insight into the truth of equipoise, *sama-dṛṣṭi-kathana*. The sixth chapter is entitled the determination of liberation, *mokṣa*, *moksa-nirnaya*.

The work claims to be an exposition of *Vedic* thought in the light of the teaching, 'That thou art' and so on. Consistently with this teaching it lays special stress on 'equipoise' in the name of *sama*, *samarasa* and so on. The tradition has given the name pure identity, *śuddhādvaita*, to this system of thought. Though the thought seems to be a variety of identity it has its own individuality. This point will be illustrated in a later section.

The style is *Vedic* or *Upaniṣadic* in character. It appears to be simple and commonplace But closer acquaintance and understanding reveal that it is very difficult to grasp the thought behind it. The thought is profound. To understand it presupposes a careful study of *Darśana* literature. It is apparently nothing but mere repetition of contradictory ideas but in reality it is a consistent growth of a very complex thought, slowly emerging from identical expressions

In the following pages an attempt is made to translate the Sanskrit verses. The translation of each verse of the first two chapters is followed by passages from *Śruti* presenting the same idea The reason for this is the following Lord Dattātreya in the course of his teaching repeatedly reminds the pupil that his teaching is nothing but an exposition of *Śruti* In illustration of this idea it is thought that the statement of passages from *Śruti* may help to show the *Śruti* basis underlying each verse.

The passages of *Śruti* are taken only from the well-known ten *Upaniṣads* and these *Upaniṣads* are generally recognised to be purely philosophical in character. Judging from the standpoint of these ten *Upaniṣads* the disposition of Dattātreya's teaching may be determined.

In his exposition Dattātreya at times makes use of the identical expressions of *Upaniṣads*. Sometimes he makes use of similar expressions In particular connections he explains the position of *Śruti*. But in all these circumstances he keeps in view the entire

Śruti teaching so that he presents nothing independently of *Śruti* and what he teaches is the very essence of *Śruti* in its entirety, *vedānta-sāra-sarvasva*. All this will be indicated in particular contexts of the following exposition.

THE AVADHUTA-GĪTĀ

(Translation and the background of *Śruti*)

CHAPTER I

1. īśvarānugrahād-eva puṁsāṁ advaita-vāsanā
mahadbhaya-paritrāṇāt viprāṇāṁ upajāyate.

'By God's grace alone will there arise in men who are inwardly stirred the fragrance of non-duality which will save them from great fear.'
Īśa Upaniṣad. 1: īśāvāsyaṁ idaṁ sarvaṁ yatkiṁ ca jagatyāṁ jagat. 'All this, whatever exists in this world of becoming, is permeated by the Lord.' The world is based on God. It is the work of God. Without the actual presence of God it does not exist. The Lord's pervasion is thus not passive. It is essentially operative. Against It one cannot have effort. What appears to be effort is an expression of disposition. That is the grace of God.
Māṇḍūkya. 7: icchāmātraṁ prabhoḥ sṛṣṭiḥ
'The Lord's creation is a fiat of his will.' According to Śaṅkara this is *Kārikā* by Gauḍapāda and according to Madhva this is *Māṇḍūkya* proper.
Kaṭha (1.2.22): yaṁ evaiṣa vṛṇute tena labhyaḥ.
'He is obtained by him whom the Lord elects.'
Kaṭha (1.2.20): paśyati . . . dhātu-prasādāt mahimānaṁ ātmanaḥ
'He sees by means of His (Lord's) grace the all pervasion of *Ātman*.'

2. yenedaṁ pūritaṁ sarvaṁ ātmanaivātmanātmani
nirākāraṁ kathaṁ vande hy abhinnaṁ śivaṁ avyayaṁ.

'That by which all this is filled up is the self, by the same self it is created and in the same self it exists. How indeed can I pay my salutations to that which is formless, non-dual, auspicious and inexhaustible?'
Bṛhad-Āraṇyaka-Upaniṣad, *Śanti* says: pūrṇasya pūrṇaṁ ādāya pūrṇaṁ eva avaśiṣyate.
'Take away the complete from the complete. It is still complete.'

This truth is brought out as follows.—
Bṛhad-Ārankaya (1.4.17): atmaivedaṁ-agra āsīt eka eva so kāmayate jāyā me syāt . . . ātmaivāsya karma. ātmanā hi karma karoti . . . pāntaṁ idaṁ sarvaṁ yad idaṁ kiṁ ca tad idam sarvam āpnoti. ya evam veda.
'There was only self before the creation of this world. It was one only. It desired 'I must have a wife. . . .' The activity of all this is self itself. It indeed takes place by means of self itself. By the same agency one has activity. . . . (By the same) all this is complete with all the accessories five in number. Whatever there is, all that is complete with all the accessories, that is, it is the work of the pervasion of the self. He who knows this obtains all this.'
Katha (2.5.14): arūpaṁ . . . kathaṁ nu tad vijānīyām.
'It is formless . . . How indeed can I understand it?'
It is further said. neha nānāsti kim ca na
'There is no distinction in it. (Distinction, like one who understands, understanding and the understood).'
Māndūkya 7 śivaṁ advaitaṁ
'It is auspicious and non-dual.'

3. pancabhūtātmakaṁ viśvaṁ marīci-jala-sannibhaṁ
kasyāpy aho namas-kuryāṁ ahaṁ eko niranjanah.

'The whole universe is nothing but the five elements. It is similar to the water super-imposed on the rays of the sun. To whom indeed shall I pay my salutation? I am the only being that is defectless'
Taittirīya (2–1): tasmād vā etasmād ātmana ākāśah saṁbhūtaḥ. ākāśād vāyuh. vāyor agnih. agner āpaḥ. adbhyah pṛthivī.
'From that self which is expounded here, in this text, ether came. From ether came air. From air came fire. From fire came water. From water came earth' So all that is created by self consists of five elements.
Bṛhad-Āranyaka (1.4.1): ātmaivedam agra āsīt. . . . nānyad ātmano apaśyat sohaṁ asmīty agra vyāharat tato ahaṁ nāmābhavat.
'There was only self before this creation It saw nothing distinct from itself. At the outset it said 'He I am'. Therefore it became the bearer of the name "I".' Hence 'I' in this context should not be confused with the individual 'I'.
Mundaka (3.1.3): niranjanah paramaṁ sāmyaṁ upaiti.
'He who realises it becomes defectless and attains to equipoise, the highest Truth.'

Kaṭha (2.3.17): tam vidyāt śukraṁ amṛtaṁ.
'One must understand It (the truth) to be pure and immortal.'
The idea is that the whole world of matter being similar to a mirage is bondage. It is indeed the work of God. To realise this truth is to transcend bondage.

4. ātmaiva kevalaṁ sarvaṁ bhedābhedo na vidyate
asti nāsti kathaṁ brūyāṁ vismayaḥ pratibhāti me.

'All this is nothing but self. There is neither difference, non-difference, nor difference-non-difference. How can I say that it is or is not? I am rapt in wonder.'
Īśa. 6: yas tu sarvāṇi bhūtāni ātmany evānupaśyati. sarva-bhūteṣu cātmānaṁ tato na vijugupsate. yasmin sarvāni bhūtāni ātmaivābhūd vijānataḥ.
'He who sees all things in the *Ātman* and the *Ātman* in all things is free from all aversion. To one who knows the truth all things become his Self.
Chāndogya (6.2.1): sad eva somyedaṁ agra āsīt.
'O, the aspirant of detachment and devotion. There was only existence before the creation of this.'
Taittirīya (3.7): asad vā idaṁ agra āsīt.
'There was only non-existence before the creation of this world.'
Bṛhad-Āraṇyaka (1.2.1): naiveha kiṁ ca nāgra āsīt.
'There was nothing before creation.'

To put these ideas together makes it impossible to define Self either as is or as is not. The only conclusion is:—
Kaṭha (1.2.7): āścaryo vaktā . . . āścaryo jnātā.
'The speaker of it is a marvel and the one who knows it is a marvel.'

5. vedānta-sāra-sarvasvam jnānaṁ vijnānaṁ eva ca
ahaṁ ātmā nirākāraḥ sarvavyāpī svabhāvataḥ.

'What forms the quintessence of *Vedānta*, what is knowledge or specialised knowledge is of the form "I am Self, formless, all-permeating by my very nature".'
Muṇḍaka (3.2.6): vedānta-vijnāna-suniścitārthāḥ . . . parimucyanti sarve.
'All those to whom the truths of *Vedānta* have become matters of strong conviction become liberated.'
Chāndogya (4.11.1): sohaṁ asmi sa evāhamasmi.
'That I am. That alone I am.'

Bṛhad-Āraṇyaka (4.4 5). ayaṁ ātmā brahma
'I am self. (I am) *Brahman.*'
Muṇḍaka: yas sarvajnah sarvavit yasya jnānamayaṁ tapah.
'He who is omniscient and possessor of all is he whose austerity glows with the heat of thought.'

6. yo vai sarvātmako devo niskalo gaganopamah
svabhāva-nirmalaś śuddah sa evāham na saṁśayah.

'That which is indeed all this, shining, partless, space-like, by nature free from defects and pure, that alone I am This admits of no doubt.'
Chāndogya (3.3.14): sarvam khalv idam brahma.
'All this is indeed *Brahman.*'
Īśa (8). sa paryagāt śukraṁ akāyam avranam asnāviram śuddham apāpa-viddhaṁ
'He, the man of wisdom attained to *Brahman* which is devoid of all impurities, miseries and short-comings, bodiless, unconditioned both from the standpoint of time and from the standpoint of qualities, in which there are no components of body, which is pure and holy, and for the same reason free from all sins and defects'

7 ahaṁ evāvyayonantah śuddha-vijnāna-vigrahah
sukhaṁ duhkhaṁ na jānāmi katham kasyāpi vartate

'Myself alone is that which is indestructible, infinite and of the form which is pure consciousness I know neither pleasure nor pain as in any manner occurring to anything.'
Īśa (16): yo sāv asau purusah sohaṁ asmi.
'That which is, is this *puruṣa*, the principle purely spiritual in character. It I am'
Chāndogya (4.13.1). ya esa vidyuti puruso dṛśyate soham asmi sa evāhaṁ asmi.
'The same spirit is seen in lightning. That alone I am That, nothing else I am.'
Taittirīya (2.1). satyam jnānām anantaṁ brahma.
'The real, spiritual and infinite is *Brahman*'

8. na mānasam karma śubhāśubhaṁ me
na kāyikaṁ karma śubhāśubham me
na vācikaṁ karma śubhāśubham me
jnānāmṛtaṁ śuddhaṁ atīndriyohaṁ.

'To me there is no mental act characterised as auspicious or inauspicious There is no bodily activity which is fair or foul. No

speaking activity which is pleasing or unpleasing. I am the ambrosia of knowledge which wholly transcends the senses.'

Bṛhad-Āraṇyaka (4.4.23): eṣa-nityo mahimā brāhmaṇasya na vardhate karmanā no kanīyān.

'This is the unfailing greatness of Brāhmaṇa (*Brahman*) that it does not grow or fade away by means of activity, *karma*.'

Muṇḍaka (3.1.8): na cakṣuṣā gṛhyate nāpi vācā nānyaiḥ devaiḥ tapasā karmaṇāvā. jnāna-prasādena viśuddha-satvaḥ tatas tu taṁ paśyate niṣkalaṁ dhyāyamānaḥ.

'Not apprehended by eye, nor by speech, nor by other Gods, nor by austerity, nor by action. By the grace which is no other than knowledge, one whose existence is purified apprehends it which is distinctionless, following the process of meditation.'

9. mano vai gaganākāraṁ mano vai sarvato mukhaṁ
mana atītaṁ manaḥ sarvaṁ na manaḥ paramārthataḥ.

'Mind is indeed like space. Mind is indeed in all directions. Mind transcends all. Mind is all. In fact it is not what is commonly called mind. It is the mind in the absolute sense.'

Kena (1.2): manaso manaḥ.

'It is the mind of the mind, that is, Mind is what it is because of It.

yan manasā na manute yenāhur mano mataṁ
tad eva brahma tvaṁ viddhi nedaṁ yad idaṁ upāsate.

'That which one knows by mind, but by which they say that mind itself is made to have its function, understand thou that alone to be *Brahman*; but not this which is meditated on, that is, that which is meditated on as the object of mind.'

Chāndogya (3.18.1): mano brahmety upāsīta.

'Mind ought to be meditated on as being *Brahman*.'

What is commonly called mind is therefore no mind. Mind in the real sense is *Brahman* itself.

10. ahaṁ ekaṁ idaṁ sarvaṁ vyomātītaṁ nirantaraṁ
paśyāmi kathaṁ ātmānaṁ pratyakṣaṁ vā tirohitaṁ.

'I am one. (I am) all this. I transcend space. I am devoid of distinction. How can I see the self, supposed to have been perceived or beyond perception?'

Kaṭha-Upaniṣad: kathaṁ nu tadvijānīyāṁ kimu bhāti na bhāti vā.

'How indeed can I know it? It shines and it does not indeed shine.'

Chāndogya-Upaniṣad (2.1.1): samastasya khalu sāmnā upāsanaṁ. 'There is only one form of meditation on the complete (*Brahman*). It is equipoise.

11. tvaṁ evam ekaṁ hi kathaṁ na buddhyase
samam hi sarveṣu vimṛṣṭaṁ avyayaṁ
sadoditosi tvaṁ akhaṇḍitaḥ prabho
divā ca naktaṁ ca kathaṁ hi manyase.

'Thus you are indeed one. Why do you not realise this? You are the state of equipoise in all. You are searched for. You are inexhaustible. In every circumstance it is you that is expounded. No distinction can be introduced into you. O Lord! Where is the distinction to you as day and night?'

Kena (2.4.12) says: pratibodha-viditaṁ.
'It is revealed in every case of knowledge (as the very source of knowledge).'

Katha (2.5.15) says: na tatra sūryo bhāti na candra-tārakaṁ nemā vidyuto bhānti kutoyam agnih. taṁ eva bhāntaṁ anubhāti sarvaṁ tasya bhāsā sarvaṁ idaṁ vibhāti.
'The sun does not shine there, that is, it does not illumine it (the truth): the moon does not and the star does not: these lightnings do not: how can the fire? All this shines following that ever shining truth. By its shining all this shines, that is, it illumines all, but it is illumined by none.'

12. ātmānaṁ satataṁ viddhi sarvatraikaṁ nirantaraṁ
ahaṁ dhyātā paraṁ dhyeyaṁ akhaṇḍaṁ khaṇḍyate katham.

'Understand self as all-enduring, one underlying many and uninterrupted. I am that which meditates and that which is meditated on. How can the indivisible be divided?'

Kena (2.2.10) says: yo nas tad veda tad veda yo na vedeti ca.
'He who thinks he knows does not know it. He who feels that he does not know it, understands it.' This is because the truth is *pratibodha-vidita*, the very source of every case of knowledge. How can distinctions, meditation and so on be introduced into it?

13. na jāto na mṛtosi tvaṁ na te dehaḥ kadācana
sarvaṁ brahmeti vikhyātam bravīti bahudhā śrutiḥ.

'You are never born and you are never dead. You never have a body. It is well established that 'All this is *Brahman*'. Scripture (*Śruti*) expounds this Truth in various manners.'

Katha (1.2.18):

na jāyate mriyate vā kadācit nāyaṁ bhūtvā
bhavitā vā na bhūyaḥ
ajo nityaḥ śāśvatoyaṁ purāṇaḥ na hanyate
hanyamāne śarīre.

'Neither is it born nor does it die. Having become something it does not become something else again. It is beginningless and endless. It is the same though it obtains bodies. It is not destroyed when the body is destroyed.'

Chāndogya (3.13.7): atha yad ataḥ paro divo jyotir dīpyate viśvatah pṛṣṭheṣu sarvataḥ pṛṣṭheṣu anuttameṣūttameṣu lokeṣvidaṁ vā va tad yadidaṁ asminnantaḥ puruṣe jyotiḥ tasyaisā dṛṣṭih . . . sarvaṁ khalv idaṁ brahma.

'Further the light that shines beyond the shining heavens is that which underlies the basis of all, all those entities that are called bases and the worlds higher and lower. It is indeed the light that underlies the self. This is the exposition of this Truth. . . . All this is indeed *Brahman*.'

14. sa bāhyābhyantarosi tvaṁ śivaḥ sarvatra sarvadā
itas tataḥ kathaṁ bhrāntaḥ pradhāvasi piśācavat.

'That which is outside and inside is yourself. You are auspicious in every circumstance and under all conditions. Why then are you deluded and why do you move hither and thither like a ghost?'

Bṛhad-Āraṇyaka (2.5.19): tad etat brahma apūrvaṁ anaparaṁ anantaraṁ abāhyaṁ ātmā brahma sarvānubhūḥ.

'That is this *Brahman*. It has nothing prior, nothing that follows it, nothing that is different from it, nothing that is inside it, nothing that is outside. It is this self that is *Brahman*. It is all knowledge.'

Māṇḍūkya (7): prapancopaśamaṁ śāntaṁ śivaṁ advaitaṁ.

'It is that in which the world has found its rest. It is peace. It is auspicious. It is non-dual, that is, It is the state of equipoise.'

15. saṁyogaś ca viyogaś ca vartate na ca te na me
na tvaṁ nāhaṁ jagan nedaṁ sarvaṁ atmaiva kevalaṁ.

'There is neither relation nor separation to you nor to me. You are not yourself. I am not myself. This world is not itself. All is indeed nothing but Self.'

Chāndogya (3.12.8): ayaṁ vā va sa yoyaṁ antar hṛdaya ākāśaḥ tad etat pūrnaṁ apravarti.

'This is indeed that which underlies the inner heart. It is *ākāśa*, the shining illumination. That is (all) this. It is the highest and complete. It is effortless.'

Katha (2.4.11): neha nānāsti kiṁ ca na.

'In it there is no distinction in any sense.'

16. śabdādi pancakasyāsya naivāsi tvaṁ na te punah
tvaṁ eva paramaṁ tattvaṁ atah kiṁ paritapyase.

'Of this which consists of five subtle elements (sound, touch, colour, taste and odour) you are not. Nor do they partake of your nature. You are the highest truth. Why then do you bother?'

Kaṭha (1.3.15): aśabdaṁ asparśam arūpaṁ avyayaṁ tathārasaṁ nityaṁ agandhavac ca yat

'The truth is that which is absolutely devoid of sound, absolutely devoid of touch, absolutely devoid of colour, inexhaustible, absolutely devoid of taste, and absolutely devoid of odour.'

Chāndogya (6.16.3). aitadātmyaṁ idaṁ sarvaṁ.

'All this is of this Self, that is, all this has Self as its essence.'

17 janma mrtyuh na te cittaṁ bandha mokṣaś śubhāśubhau
kathaṁ rodiṣi re vatsa nāma rūpaṁ na te na me.

'Birth and death, mind, bondage, release, good and evil are irrelevant to you O Dear! Why do you grieve? Form and name apply neither to you nor to me'

Mundaka Upaniṣad (3.2.8)· yathā nadyah syandamānāh samudre astaṁ gacchanti nāma-rūpe vihāya—tathā vidvān nāma-rūpād vimuktah parātparaṁ purusaṁ upaiti divyam.

'Even as the flowing rivers disappear in the sea having abandoned name and form, similarly the man of wisdom being absolutely freed from name and form attains to Self, the higher than the highest spirit.'

Chāndogya (7.6.1): dhyānaṁ vā va cittād bhūyah.

'Meditation is greater than mind.'

Kaṭha (2.5.1): vimuktaś ca vimucyate

'He who is already liberated is liberated.'

Bṛhad-Āraṇyaka (4.4.22): nainaṁ kṛtākṛte tapatah.

'That which is done and that which is not done do not affect it (Self)'

Chāndogya (2.14.1): ākāśo ha vai nāma-rupayoḥ nirvahitā.

'It is this absolute illumination that is indeed the sustainer of name and form.'

18. aho citta kathaṁ bhrāntaḥ pradhāvasi piśācavat
abhinnaṁ paśya cātmānaṁ rāga-tyāgāt sukhī bhava.

'O Mind! Being deluded why do you run away like a ghost? Understand the self to be the state of equipoise. Get yourself rid of attachment. Be happy.'

Chāndogya (6.2.1): ekaṁ evādvitīyaṁ.

'It is one only and secondless.'

19. tvaṁ eva tattvaṁ hi vikāra-varjitaṁ
niṣkampaṁ ekaṁ hi vimokṣa-vigrahaṁ .
na te ca rāgo hyatha vā virāgaḥ
kathaṁ hi santapyasi kāma-kāmataḥ.

'You alone are indeed the reality devoid of change, unaffected, One, and of the disposition of complete freedom. Attachment or non-attachment does not indeed apply to you. Why do you worry by giving room for desires?'

Chāndogya (6.16.1): tattvaṁ asi.

'That thou art.'

Bṛhad-Āraṇyaka (1.4.2): dvitīyād vai bhayaṁ bhavati.

'The second is the cause of fear.' But it is *advitīya*, secondless.

Chāndogya (4.14.3): yathā puṣkara palāśa āpo na śliṣyanta evaṁ evaṁvidi pāpaṁ karma na śliṣyate.

'Even as water does not stick to the leaf of the lotus creeper, to one who knows the (Truth of *Brahman*) so far expounded, evil action does not stick.' You are *Brahman*. How can then attachment or detachment occur to you?

20. vadanti śrutayaḥ sarvāḥ nirguṇaṁ śuddhaṁ avyayaṁ
aśarīraṁ samaṁ tattvaṁ tan māṁ viddhi na saṁsayaḥ.

'All *Śrutis* teach the attributeless, pure, inexhaustible, formless and the truth of equipoise. Understand that to be myself. There is no room for doubt, that is, do not doubt it.'

Kaṭha (2.2.15): sarve vedāḥ yat padaṁ āmananti.

'All *Vedas* expound that Truth (*Brahman*).'

Muṇḍaka (2.2.11): brahmaivedaṁ amṛtaṁ.

'This *Brahman* alone is immortal.'

(2.2.11): Brahmaivedaṁ viśvaṁ.

'This *Brahman* alone is all.'

(3.2.1): sa vedaitat paramaṁ brahmadhāma yatra viśvaṁ nihitaṁ bhāti śubhraṁ.

'He understood the location of this highest *Brahman* in which the whole universe is given as having found its support, but which shines pure and untainted.'
(3.2.5): samprāpyainaṁ ṛṣayo jnāna-tṛptāh kṛtātmānaḥ vīta-rāgāḥ praśāntāh te sarvagaṁ sarvatah prāpya dhīrāh yuktātmānaḥ sarvam evāviśanti.
'Having attained to *Brahman* they have become wise, satisfied in wisdom, fully accomplished, free from attachment and peaceful. Having attained to all-pervading *Brahman* in all, they, the wise have realised all and they have entered into *Brahman* which is all.'

21. sākāraṁ anṛtam viddhi nirākāraṁ nirantaraṁ
etat tatvopadeśena na punar-bhava-saṁbhavah.

'Know that which has form is unreal. That which is formless is distinctionless. By receiving the teaching that expounds this reality there is no possibility of rebirth.
Chāndogya (8.15.1): sa khalv evaṁ vartayan yāvad āyuṣaṁ brahmalokaṁ abhisampadyate. na ca punar āvartate na ca punar āvartate.
'He indeed thus living, that is, studying, understanding, and assimilating and reaching to the limit of his existence attains the location of *Brahman. He is never born again. He is indeed never born again.'*

22 ekam eva samaṁ tattvaṁ vadanti hi vipaścitaḥ
rāga-tyāgāt punah cittaṁ ekānekaṁ na vidyate.

'Men of wisdom indeed say that equipoise is the reality underlying all. If attachment is removed there occurs no mind with its manifold expressions.'
Mundaka (3 2 7): gatāḥ kalāh pancadaśa pratisṭhāḥ devās ca sarve prati-devatāsu karmāni vijnānamayaś ca ātmā parevyaye sarva ekībhavanti.
'The fifteen aspects of the (physical body) disappear in their bases. All Gods disappear in the respective Gods who form their origin. Even all actions and self of the nature of consciousness—all these become one when they are in the highest truth, the inexhaustible.'
Bṛhad-Āraṇyaka (1 6.1.3): sarvaih nāmabhih samam . . . sarvaiḥ rūpaih samam sarvaih karmabhiḥ samaṁ.
'It is the same to all names. . . It is the same to all forms. . . . It is the same to all actions . . . that is, it is equipoise in every sense.'
Chāndogya (2.1.1): samastasya khalu sāmnā upāsanagṁ sādhu yat khalu sādhu tat samety ācakṣate yadasādhu tadasameti.

'To him there is *sama*, equipoise. What he studies, reflects and meditates is equipoise, that is, *Veda*. They say that which is good is equipoise and that which is not good, *asama*, the negation of equipoise.'

23. anātma-rūpaṁ ca kathaṁ samādhiḥ ātma-svarūpaṁ ca kathaṁ samādhiḥ
astīti nāstīti kathaṁ samādhıḥ mokṣa-svarūpaṁ yadi sarvaṁ ekaṁ.

'How can that which is non-self be the source of peace, how can that which is the (individual) Self be the source of peace, how can the theory 'is' or 'is not' be the source of peace, if the truth is all-identity, that is, equipoise and it is the very disposition of liberation?'

Kaṭha (1.1.26): śvo bhāvā martyasya yadantakaitat sarvendriyānāṁ jarayanti tejaḥ. api sarvaṁ jīvitaṁ alpaṁ eva. Na vittena tarpaṇyio manuṣyah. . . . abhidhyāyan varṇa-rati-pramodān ati dīrghe jīvite ko rameta. yasmin idaṁ vicikitsanti mṛtyo yat sāṁparāye mahati brūhi nas tat.

'All those that belong to man's existence, O the Destroyer, come to an end tomorrow. The power of all senses becomes exhausted. All life lived is nothing. Man is incapable of being satisfied by wealth. . . . Contemplating on birth, happiness and joy, if one lives long how can one be happy? Tell me that Truth, O God of Death! which leads us on to the highest liberation.'

Kaṭha (1.1.20): yeyaṁ prete vicikitsā manuṣye astīty eke nāyaṁ astīti caike. etad vidyāṁ anuśiṣṭas tvayāhaṁ.

'If one is dead there is the doubt in man—Some say that one continues to exist and some that one does not. This is (the second point) with regard to which I am to be instructed by you.'

Kaṭha (1.1.17): brahmajnaṁ devamīḍyaṁ viditvā nicāyyemāṁ śantiṁ atyantaṁ eti.

'Having understood *Brahman* which is to be attained through *Veda* and which is the knower in all and reflected on this shining one, the goal of all praise and having meditated on this truth one attains to liberation which is no other than absolute peace.'

24. viśuddhosi samaṁ tattvaṁ videhas tvaṁ ajovyayaḥ
jānāmīha najānāmīty ātmānaṁ manyase kathaṁ.

'Pure you are. Reality is equipoise. You have no body. You are unborn and imperishable. How then can you hold that you know the Self or do not know the Self?'

Kena (2 3.11): yasyāmatam tasya mataṁ mataṁ yasya na veda saḥ *avijnātaṁ vijānatāṁ vijnātaṁ* avijānatāṁ tad eva brahma tvam viddhi nedaṁ yad idam upāsate.
'One who knows it knows it. One who knows it does not understand it. To those who claim to know it, it is not known and to those who seem not to know it it is known. Know that to be *Brahman*. It is not this (which is commonly presented).

25. tattvamasyādi vākyena svātmā hi pratipāditaḥ
neti neti śrutir brūyāt anrtaṁ pānca-bhautikam

'By means of the scriptural statements such as "That thou art" the truth of the Self is expounded. The *Śruti* "neither this nor that" proves that all that is of the five-fold elements is unreal.'
Chāndogya (6.15.13) tattvaṁ asi.
'That thou art.'
Bṛhad-Āranyaka (2 1 20): neti neti. asmād ātmanaḥ. . sarvāṇi bhūtāni vyuccaranti. tasyopanisat satyasya satyam iti. prānā vai satyam. teṣāṁ eṣa satyam.
'It is not this, nor that.' 'From this Self. . . all elements, all creatures are thrown out. In this regard the *Upaniṣad*, that is, the *Upaniṣadic* conclusion is *"The real of the real". Vital principles are real. Of them* it (the Self) is real, that is, It is the highest reality '

26. ātmany evātmanā sarvam tvayā pūrnaṁ nirantaraṁ
dhyātā dhyānaṁ na te cittam nirlajjah dhyāyate katham.

'In the Self by the Self which is yourself all is pervaded without giving room for duality. The thought of meditator and meditation is irrelevant to your mind How can that which is never an exception, unashamedly be meditated on?'
Chāndogya-Upaniṣad (7.15.2): athāta ātmādeśa eva ātmaiva adhastāt ātmopariṣṭhāt ātmā paścāt ātmā purastāt ātmā dakṣinatah ātmā uttaratah ātmaivedaṁ sarvaṁ.
'Further therefore the exposition of Self (follows). Self alone is what is below. Self alone is what is above. Self alone is what is behind. Self alone is what is in front. Self alone is what is on the right side. Self alone is what is on the left side. Self alone is indeed all this '
Chāndogya (7.16.1)· ātmato vijnānaṁ ātmato dhyānaṁ ātmataścittaṁ.
'From Self knowledge. From Self meditation. From Self mind.'

The idea is that excepting Self there is nothing. But Self can never be excepted.

27. śivaṁ na jānāmi kathaṁ vadāmi
śivaṁ na jānāmi kathaṁ bhajāmi
ahaṁ śivaś cet paramārtha-tattvaṁ
sama-svarūpaṁ gaganopamaṁ ca.

'I do not know the auspicious. How can I expound it? I do not know the auspicious. How can I worship it? I am myself the auspicious, the highest Reality. I am of the essence of equipoise even as space.'

Chāndogya (4.10.5): prāṇo brahma kaṁ brahma khaṁ brahmeti. . . . yad vāva kaṁ tad eva khaṁ yad eva khaṁ tadeva kaṁ iti. prāṇaṁ cāhāsmai tadākāśaṁ cocuḥ.

'The vital principle (in me) is *Brahman*. Auspiciousness is *Brahman*. Space is *Brahman*. This is the Truth. . . . That which is auspicious indeed that alone is space. That which alone is space is indeed auspicious. For this reason, for the same indeed, that is, the same, they say, the vital principle as well as space.'

Chāndogya (4.11.1–2): ya eṣa āditye puruṣo dṛśyate sohaṁ asmi sa evāhaṁ asmīti. sa ya etaṁ evaṁ vidvān upāste apahate pāpakṛtyāṁ lokī bhavati sarvaṁ āyur eti jyogjīvati nāsyāvara-puruṣāḥ kṣīyante.

'That this Self which is seen in the sun, He I am: He alone I am. This is the Truth. One who knows this Truth thus and meditates having his evil deeds destroyed becomes one of position, obtains full life, leads the life of illumination and his descendents never perish.'

28. nāhaṁ tattvaṁ samaṁ tattvaṁ kalpanā-hetu-varjitaṁ
grāhya-grāhaka-nirmuktaṁ svasaṁvedyaṁ kathaṁ bhavet.

'I (individual) am not reality. Equipoise is Reality. It is devoid of the basis of superimposition. The distinction of being apprehended and being an apprehender is irrelevant to it. How can it be the object of itself?'

Kaṭha (2.4.10): yad eveha tad amutra yad amutra tad anviha mṛtyos sa mrtyuṁ āpnoti ya iha nāneva paśyati. manasaivedamāptavyaṁ neha nānāsti kiṁ ca na.

'That alone which is here is that which is there. That which is there is just that which is here. One who sees distinction in this all-absorbing reality meets with destruction. It ought to be attained by insight. There is no duality in this reality.' The thought of meditator, meditation etc., are in the usual sense the expressions of duality.

29 ananta-rūpaṁ na hi vastu kiṁ cit tattva-svarūpaṁ na hi vastu kiṁ cit
ātmaika-rūpaṁ paramārtha-tattvaṁ na hiṁsako vāpi nacāpy ahiṁsā.

'The Reality is of infinite forms, but it is no entity. It is of the essence of Truth itself, but it is no entity. It is only of the form of Self. It is absolute Reality. There is neither one that causes injury to it, nor is there any injury caused with reference to it, nor is non-injury attributed to it.'

Katha (1.2.14): anyatra dharmāt anyatrādharmāt anyatrāsmāt kṛtakṛtāt. anyatra bhūtāc ca havyāc ca yat tat paśyasi tad vada. . . . etaddhy evākṣaraṁ brahma etaddhy evākṣaraṁ paraṁ. . . . mahāntaṁ vibhum ātmānaṁ matvā dhīro na śocati . . . hantā cet manyate hantuṁ hantaś cet manyate hataṁ ubhau tau na vijānīto nāyaṁ hanti na hanyate.

'Attributes are irrelevant to it (Truth). Non-attributes are irrelevant to it This thing that is done and the thing that is not done are irrelevant to it. The past, the future are irrelevant to it. Tell me that Truth which you have realised. . . . That alone is imperishable. That is *Brahman*. This alone is imperishable. It is the highest. It is the greatest. It is all pervading. It is Self. . . . Having understood it one becomes the man of wisdom. To this one misery does not occur. . . . He who thinks that he kills it or that he is capable of killing it, he who thinks that it is killed and that it can be killed, both of them are deluded It (the Truth) is neither the killer nor is it killed'

The idea is that attributes are as a rule relative and the Absolute therefore transcends all attributes.

30 viśuddhosi samaṁ tattvaṁ videhaṁ ajaṁ avyayaṁ
vibhramaṁ kathaṁ ātmārthe vibhrāntohaṁ kathaṁ punaḥ.

'Pure you are. Equipoise is Reality. It has no body. It has no birth. It does not perish. How can there be illusion with reference to Self? How indeed can I be deluded?'

Katha (1.2.22): aśarīraṁ śarīreṣu anavasthesv avasthitaṁ.

'In the bodies it is bodiless It is enduring in those that do not endure.'

Katha (2.4 2): atha dhīrāḥ amṛtatvam viditvā dhruvaṁ adhruvesu iha na prārthayante.

'Further those that have wisdom having understood that all enduring immortality underlies transient realities are never after things that fall short of it.'

Praśna (4.10): paraṁ evākṣaraṁ pratipadyate sa yo ha vai tad acchāyaṁ aśarīraṁ alohitaṁ śubhraṁ akṣaraṁ vedayate yas tu somya sa sarvajnaḥ sarvo bhavati.
'He indeed attains to the most imperishable. The same person who understands the shadowless, bodiless, colourless, pure and the inexhaustible, he, O Dear! becomes indeed all-knowing and becomes all.'

31. ghaṭe bhinne ghatākāśaṁ sulīnaṁ bheda-varjitaṁ
śivena manasā śuddho na bhedaḥ pratibhāti me.

'If a jar is broken the space contained in it merges (in the larger space). It is then devoid of the distinction from the larger one. I am pure by means of a mind auspicious in character. There appears no distinction to me.'
Kaṭha (2.2.5). ya yeṣu supteṣu jāgarti kāmaṁ kāmaṁ puruṣ nirmamāṇaḥ. tad eva śukraṁ tad brahma tad evāmṛtaṁ ucyate tasmin lokāḥ śritāh sarvā tad u nātyeti kaś cana. . . . etad vai tat agnir yathaikaḥ. . . . vāyur yathaikaḥ. . . . sūryo yathā sarva lokasya cakṣuḥ. . . . ekas tathā sarva-bhūtāntarātmā na lipyate loke duḥkhena bāhyaḥ manasai-vedaṁ āptavyaṁ neha nānāsti kiṁ ca na
'In the persons who are asleep that person who is awake creatin (things) according to His wish is He that is pure. It is He that *Brahman*. It is He alone that is said to be immortal. In Him a worlds are located. Nothing goes beyond Him. . . . Is this not tha (which you want to know?) . . . Just as air which is one. . . . just a the sun which is the eye of the whole world. . . . This one person similarly the Self in all creatures. He is not tainted by the misery of the world. He is transcendent. He is attained to only by means of knowledge. There is no distinction within Himself.'

32. na ghaṭo na ghaṭākāśo na jīvo jīva-vigrahaḥ
kevalaṁ brahma saṁviddhi vedya-vedaka-varjitaṁ.

'There is neither a jar, nor the space contained in the jar, nor a individual self, nor the body of an individual self. Understand tha all that is, is nothing but *Brahman*. It is devoid of subjective an objective aspects.'
Kaṭha (2.3.10): yadā pancāvatiṣṭhante jnānāni manasā saha buddh ca na viceṣṭati tāṁ āhuḥ paramāṁ gatiṁ. eko vaśī sarva bhūtāntarātmā ekaṁ rūpaṁ bahudhā yaḥ karoti. . . . taṁ ātmastha yenu paśyanti dhīrāḥ teṣāṁ sukhaṁ śāśvataṁ netareṣāṁ.

'When the five kinds of knowledge (caused by the five sensory organs) become quiescent and with mind intellect as such ceases to operate, that is the highest state they say. One, which controls all, which is the inner principle of all creatures, which is in itself one but which is the author of multiplicity, and which . . those that see as residing within (individual) self are those whose happiness is enduring, but not the happiness of others.'

The last statement of *Śruti* forms an earlier passage of the same *Śruti*

33 sarvatra sarvadā sarvam ātmānam satatam dhruvam
sarvaṁ śūnyaṁ aśūnyaṁ ca tan mām viddhi na saṁśayah.

'Everywhere, always, in all know the Ātman to be the enduring or the abiding. Know me as all, void and the non-void. There is no doubt about this'

Katha (2.5.8). tasmin lokāh śritāh sarva . . . yad idam kim ca jagat sarvam.

'In it are sustained all the worlds, and whatever exists in the world.'

Taittirīya (2–7): asad vā idaṁ agra āsīt tato vai sad ajāyata.

'Non-being was there in the beginning and from that originated being.'

Chāndogya (6.2 1). sad eva somyedaṁ agra āsīt.

'O Somya! Only Being was there in the beginning'

Aitareya (1.1): ātmā vā idaṁ agra āsīt nā-nyat kim ca na miṣat.

'*Ātman* alone existed prior to all things Nothing else existed then.'

34. vedāh na lokāh na surā na yajnah varnāśramo naiva kulaṁ na jātiḥ
na dhūma-mārgo na ca dīpti-mārgo brahmaika-rūpam paramārtha-tattvaṁ.

'There is neither scripture, nor worlds, nor Gods nor sacrifices, no classes nor stages of life, neither race nor caste, neither the way of smoke nor the path of flame. Ultimate Reality which is *Brahman* is alone manifest. It is the Highest Reality.'

Bṛhad-Āraṇyaka (6.2.15.15): te ya evaṁ etad viduh. . . . te arcirabhi saṁbhavanti . . . tān . . . puruso . . . brahma-lokān gamayati. teṣu brahma-lokeṣu parāh parāvato vasanti teṣāṁ na punar āvartih . . . atha ye yajnena dānena tapasā lokān jayanti te dhūmaṁ abhi-saṁbhavanti . . . te evam evānuparivartante.

'Those that know this truth . . . they go to the world of illumination . . . Them . . . the spirit . . . takes to the world of *Brahman*. In the worlds of *Brahman* they live endlessly. For them there is no coming back. . . . Further those by means of sacrifice, charity, austerity realise locations go to the world of smoke. . . . They in the same way rotate.'

Chāndogya (5.10.1): tad ye itthaṁ viduḥ . . . te arciṣaṁ abhi saṁbhavanti . . . sa enān brahma gamayati eṣa devayānaḥ panthā iti . . . atha ya ime grāma iṣṭāpūrte dattaṁ ity upāsate te dhūmaṁ abhi saṁbhavanti . . . tad ya iha ramaṇīya-caraṇāḥ ramaṇīyāṁ yoniṁ āpadyeran . . . kapūya-caraṇāḥ . . . kapūyāṁ yoniṁ āpadyeran . . . athaitayoḥ pathoḥ na katareṇa ca na tānimāni kṣudrāṇi asakṛd āvartīni bhūtāni bhavanti jāyasva mriyasveti etat tṛtīyaṁ sthānaṁ. . . .

'Those that know this . . . go to the world of illumination. He (the Spirit) takes them to *Brahman*. This is the path of Gods. . . . Further, those who believe in sacrifice, charity and in that which is given in charity go to the world of smoke. . . . Those of good actions are born in good circumstances. . . . Those of evil actions are born in evil circumstances. . . . Further of these two paths if neither is followed they become low born creatures having repeated birth and death. They come into being and go out of it. This is the third position.'

Chāndogya (5–10–10):

atha ha ya evaṁ pancāgnīn
veda na sa ha tair apy ācaran pāpmanā lipyate
śuddhaḥ pūtaḥ puṇya-loko bhavati.

'Further (of) those who know these five fires (expounding the truth of *Brahman*) in this manner, even though by them acts are done, even a single individual is not tainted by sin. He is pure, holy and auspicious.'

Vedas as dealing with worlds, Gods, sacrifice, *varṇa*, *āśrama* and the different paths—smoke and fire are inferior, *aparāḥ*. All these are transcended by a man of wisdom. They are therefore not real. *Brahman* alone is real. There is nothing against *Brahman*.

Therefore *Muṇḍaka* (1.1.5) says: tatrāparā ṛgvedo yajurvedaḥ.

'Of the two sciences, superior and inferior, the inferior one's are *ṛg-veda*, *yajur-veda* and so on.'

35. vyāpya-vyāpaka-nirmuktaṁ tvaṁ ekaḥ saphalaṁ yadi
pratyakṣaṁ cāparokṣaṁ ca ātmānaṁ manyase kathaṁ.

'If one is successful in attaining you who is devoid of the distinction of the pervaded and the pervading, how can you know the Self to be itself or the other?'
Kena (2.19) says: yadi manyase suvedeti dabhraṁ evāpi nūnaṁ tvaṁ vettha brahmano rūpaṁ.
'If you hold that you have clear knowledge (of *Brahman*) indeed you understand *Brahman* very little, that is, you have indeed made *Brahman*, incomplete, *dabhra*.'

36. advaitaṁ kecid icchanti dvaitaṁ icchanti cāpare
samaṁ tattvaṁ na vindanti dvaitādvaita-vivarjitaṁ.

'Some select non-duality. Others select duality. They do not understand the Truth which is the state of equipoise, being neither duality nor non-duality.'

To insist on either duality or non-duality is irrelevant to Truth. *Bṛhad-Āraṇyaka* (1.4.2.3) having observed—dvitīyād vai bhayam bhavati.
'The second causes fear, that is, duality is the source of fear',—notes further. tasmād ekākī na ramate sa dvitīyam aicchat.
'Therefore that which is single does not feel happy. It desired the second.'

The meaning of *ekākī* and *dvitīya* must be carefully understood. *Ekākī* is taken to mean singleness without authorship. It is evil. *Advaita* is evil in this sense. *Dvitīya* is taken to mean something that is independent of *Brahman*. It is therefore an evil. It does not bring out the character of peace in *Brahman* *Dvaita* is evil in this sense. But the Truth is *sama*, equipoise. Call it *advaita*. But *advaita* does not mean singleness without authorship. Call it *dvaita* But *dvaita* does not mean *dualism*. It rather signifies the richness of the Truth. In recognition of all these ideas the Truth is, after *Bṛhad-Āraṇyaka* characterised as *sama*, equipoise. In this concept the opposition of *dvaita* and *advaita* is annulled.

37. śvetādi-varna-rahitaṁ śabdādi-guṇa-varjitaṁ
kathayanti kathaṁ tattvaṁ manovācāṁ agocaraṁ.

'Reality is devoid of colours (white, etc) and it is devoid of the qualities sound, etc. How can they (those that think wrongly) expound it which is beyond mind and speech?'
Kaṭha (1.3 15): aśabdam asparśaṁ arūpaṁ avyayam tathārasaṁ nityaṁ agandhavac ca yat.

'That which is ever devoid of sound, touch, colour, diminution and similarly taste and odour.'

38. yadānṛtaṁ idaṁ sarvaṁ dehādi gaganopamaṁ
tadā hi brahma saṁvetti na te dvaita-paraṁparā.

'If all this consisting of body and so on is unreal, that is, if one recognises all this is unreal, then alone one understands *Brahman* that is similar to space. (If you attain the state then) there occurs no continuity of duality.'

Praśna (2.15): teṣāṁ evaiṣa brahma-loko yeṣāṁ tapo brahma-caryaṁ yeṣu satyaṁ pratiṣṭhitaṁ. teṣāṁ asau virajo Brahma-loko na yeṣu jiṁhaṁ anṛtaṁ na māyā ceti.

'For those, this alone is the location of *Brahman*, those in whom there is austerity as well as celibacy, that is, devotion only to *Brahman*, and those in whom truthfulness, that is, *Brahman*, being the end of all speech is well established. For those this is the faultless location of *Brahman*, those in whom there is neither crookedness nor falsehood, nor deceit.'

39. pareṇa sahajātmāpi hyabhinnaḥ pratibhāti me
vyomākāraṁ tathaivaikaṁ dhyātā dhyānaṁ kathaṁ bhavet.

'Even though Self appears rightly to belong to some other being also, to me it appears to be indeed an identity. It is space-like. It is likewise one. How can there be a meditator and meditation with reference to it?'

Chāndogya (4.11.1): yoyaṁ antar hṛdaya ākāśaḥ tad etat pūrṇaṁ.

'That this which is expounded so far dwells in the heart (of a person). It is absolute illumination. That which is this is complete.'

Bṛhad-Āraṇyaka (1.4.10): atha yonyāṁ devatāṁ-upāsate asau anyohaṁ asmīti na sa veda.

'Further, he who meditates on a different God with the conviction "He is different from me and I am different from Him" does not know Truth.'

40. yat karomi yad aśnāmi yaj juhomi dadāmi yat
etat sarvaṁ na me kiṁ cit viśuddhohaṁ ajovyayaḥ.

'What I do, what I eat, what I sacrifice and what I give away, nothing of them belongs to me. Pure I am. I am unborn and imperishable.'

Bṛhad-Āraṇyaka (1.4.15–16): yadi ha vā apy anevaṁ-vid mahat puṇyaṁ karma karoti tad hāsyāntataḥ kṣīyata eva. ātmānaṁ

eva lokaṁ upāsīta. sa ya ātmānaṁ eva lokaṁ upāsate na hāsya karma kṣīyate. asmād hi evātmano yadyat kāmayate tat tat sṛjate. 'If indeed a person who does not know the Truth thus (in the manner explained in the *Upaniṣad*) does a highly meritorious deed, it indeed melts away within himself. One ought to see that Self is the location (of all deeds). He who sees Self as the location (origin) (of all deeds) is he whose activity, that is, the deed found in him does not come to an end. (All deeds are) indeed from this Self. Whichever It desires It creates it.'
In conclusion it is said: ayaṁ vā ātmā sarveṣāṁ bhūtānām lokaḥ. 'This Self is indeed the basis, the origin of all creatures.'

41. sarvaṁ jagad viddhi nirākṛtīdam
sarvaṁ jagad viddhi vikāra-hīnaṁ
sarvaṁ jagad viddhi viśuddha-deham
sarvaṁ jagad viddhi śivaikarūpaṁ.

'You understand that all that is (really) the world is formless. You understand that all that is the world is changeless You understand that all that is the world is pure in its content. Understand that all that is the world is nothing but auspicious '
Chāndogya (6.16.3)· sarvaṁ khalv idaṁ brahma.
'All this is *Brahman*.'
Taittirīya (3 6): ānando brahmeti vyajānāt.
'One ought to know that *Brahman* is Bliss '

42. tattvam tvaṁ na hi sandhah kiṁ jānāmy athavā punah
asaṁvedyam svasaṁvedyaṁ ātmānāṁ manyase kathaṁ

'Reality you are. There is no doubt. Is there anything that I can understand? That which cannot be known and that which is self-evident is Self. How can you understand It?
Chāndogya (6): sa ātmā tattvaṁ asi.
'That is *Ātman*. That thou art.'
Kaṭha (2.5.14): kathaṁ nu tad vijānīyāṁ.
'How can I understand It?'

43. māyā māyā kathaṁ tāta chāya chāyā navidyate
tattvaṁ ekaṁ idaṁ sarvaṁ vyomākāram niranjanaṁ.

'How is nescience, nescience? O Dear! Shadow is not shadow (unreal). Reality is one. It is all this. It is all-pervading. It is space-like. It is defectless.'

Katha (2.5.9): rūpaṁ rūpaṁ pratirūpo babhūva.
'Corresponding to each form of it there appeared another form.'
Bṛhad-Āraṇyaka (2.5.19): indro māyābhiḥ puru-rūpa īyate.
'Indra by means of his powers assumed many forms.'

So what other thinkers consider to be nescience or shadow is real even as nescience or shadow. *Upaniṣads* may call it *māyā* or *anṛta*. But it must not be taken to mean unreality. It rather illustrates the rich and complete character of the divine power.

44. ādi-madhyānta-muktohaṁ na baddhohaṁ kadācana
svabhāva-nirmalaś śuddhaḥ iti me niścitā matiḥ.

'I am devoid of beginning, middle and end. I am never bound. I am defectless by nature. I am pure. This is my realisation with conviction.'
Chāndogya (8.1.5): eṣa ātmā apahata-pāpmā vijaro viṁṛtyuḥ viśoko avijighatso apipāsaḥ.
'This Self is untouched by sins, free from decay, free from death, free from misery, not in need of food and is devoid of thirst.'
Katha (1.2.18): ajo nityaḥ śāśvatoyaṁ.
'This has no beginning and no end.'

45. mahad-ādi jagat sarvaṁ na kiṁ cit pratibhāti me
brahmaiva kevalaṁ sarvaṁ kathaṁ varṇāśrama-sthitiḥ.

'Nothing of the world supposed to consist of *mahat* and so on appears to me. *Brahman*, nothing but *Brahman* is all. How can there be the existence of caste and creed?'
Chāndogya (7.24.1): yatra nānyat paśyati: nānyat śṛṇoti: nānyad vijānāti: sa bhūmā. atha yatra anyat paśyati: anyat śṛṇoti: anyad vijānāti: tad alpaṁ yo vai bhūmā tad amṛtaṁ. atha yad alpaṁ tan martyaṁ. sa bhagavaḥ kasmin pratiṣṭhita iti sve mahimni yad vā na mahimnīti.
'That state in which one sees nothing else, hears nothing else, knows nothing else, is the complete. Further that state in which one sees something else, hears something else, knows something else, is incomplete. That which is complete is immortal. Further that which is incomplete is mortal. O Revered! On what is it based? On its own greatness or on no (other) greatness, that is, on itself.'
Katha (1.3.15): mahataḥ paraṁ dhruvaṁ.
'It is beyond *mahat*, that is, It is the source of *mahat*. It is stable.'

Bṛhad-Āraṇyaka (1 4.11): brahma vā idaṁ agra āsīt ekaṁ eva.
'Prior to the creation of this world *Brahman* alone existed. It was one alone.'

46. jānāmi sarvathā sarvaṁ eko nirantaraṁ
nirālambaṁ aśūnyaṁ ca śūnyaṁ vyomādi-pancakaṁ.

'I understand all in all aspects. I am one. I am distinctless. I am in need of no support. I am non-void, void and the five-fold elements, space and so on.'
Bṛhad-Āraṇyaka (2.1.20): asmād ātmanaḥ sarve prāṇāh sarve lokāḥ sarve devāh sarvāni bhūtāni vyuccaranti tasyopaniśad satyasya satyam iti.
'From this Self, all vital principles, all worlds, all gods, all elements emanate. With reference to this Truth is the *Upaniśadic* conclusion "It is the Real of the Real".'

47. na ṣaṇḍo na pumān na strī na bodho naiva kalpanā
sānando vā nirānandaṁ ātmānaṁ manyase kathaṁ

'It is not neutral. It is not man. It is not woman. It is not mind Nor is it an imagination It has no peace, but it is not devoid of peace. How then can you understand Self?'
Katha (2 5.14)· tad etad iti manyante anirdeśyaṁ paramaṁ sukhaṁ. kathaṁ nu tad vijānīyāṁ kimubhāti na bhāti vā.
'They (the seers) know that it is this indefinable one and is of the nature of highest bliss. How can I understand it? It shines; but at the same time it does not shine.'
Katha (2.5.11): ekas tathā sarva-bhūtāntarātmā nalipyate loka-duhkhena bāhyah.
'This one is likewise the underlying Self of all creatures. It is not tainted by the misery of the world. It is transcendent.'

The idea is that even the so called bliss, *ānanda* is related and it falls short of the truth. It does not therefore characterise *Brahman*.

48. ṣaḍanga yogān na tu naiva śuddhaṁ
mano-vināśān na tu naiva śuddham
gurūpadeśān na tu naiva śuddhaṁ
svayaṁ ca tattvaṁ svayaṁ eva buddhaṁ.

'That which is pure is not attained to by means of the discipline of *yoga* with its six limbs. It is not attained to by the

destruction of mind. Nor is it attained to by the instruction of a preceptor. Verily it is self-established. It shines by itself.'

Muṇḍaka (2.2.7): tad vijnānena paripaśyanti dhīrāh ānanda-rūpaṁ amṛtaṁ yad vibhāti.

'This truth, by means of knowledge, the men of wisdom see—the truth which is peace itself, which is immortal and which shines of its own accord.'

Muṇḍaka (3.3.6): nāyaṁ ātmā pravacanena labhyaḥ na medhayā na bahunā śrutena. yaṁ evaiṣa vṛṇute tena labhyaḥ tasyaiṣa ātmā vivṛṇute tanūm svaṁ. nāyaṁ ātmā balahīnena labyaḥ na ca pramādāt tapasā vāpy alingāt. etair upāyaiḥ vartate yas tu vidvān tasyaiṣa ātmā viśate brahma-dhāma. . . . vedānta-vijnāna suniścitārthāḥ sanyāsa-yogād yatayaḥ śuddha-satvāḥ. te brahma-lokeṣu parānta-kāle parāmṛtāḥ parimucyanti sarve.

'This Self is not attained by discourse nor by intellect, nor by much of learning. It is attained only by him whom It elects. To him this Self reveals Its person. This Self is not attained by a weak person, nor by chance or by illusion, nor by austerity, nor by not following any religion. Only in the case of the man of wisdom who makes efforts by these means (expounded so far in the *Upaniṣad*) this Self enters into the location of *Brahman*. So that this Self, that is *Brahman* becomes revealed to that man. Those to whom the meaning of *Veda* has become definite by means of the knowledge obtained by *Vedānta*, those who have brought themselves under control by means of detachment and those whose being is pure, become immortal, without limitation in the location of the *Brahman* and they are all completely liberated.'

Kaṭha (2.6.9): na sandṛśe tiṣṭhati rūpaṁ asya na cakṣuṣā paśyati kaścanainaṁ. hṛdā manīṣī manasābhiklipto ya etadvidur amṛtās te bhavanti. yadā pancāvatiṣṭhante jnānāni manasā saha. buddhiś ca na viceṣṭati tāṁ āhuḥ paramāṁ gatiṁ. tāṁ yogaṁ iti manyante sthirāṁ indriya-dhāraṇāṁ. apramattas tadā bhavati yogo hi prab-havāpyayau. naiva vācā na manasā prāptuṁ śakyo na cakṣuṣā. astīti bruvatonyatra kathaṁ tad upalabhyate. astītyevopalabdhavyaḥ tattva-bhāvena cobhayoḥ. astītyevopalabdhasya tattva-bhāvaḥ prasīdati. yadā sarve pramucyante kāmā yesya hṛdi sthitāḥ. atha martyo amṛto bhavati atra brahma samaśnute.

'The form of this truth does not occupy a place in a clear light. No body sees it by means of the eyes. By the inner vision purified by reflection those who realise it become immortal. When the five aspects

of knowledge produced by the five organs along with mind stand effectless and the principle of intellect (that causes distraction) does not operate, that, they say, is the highest state. They understand that to be the discipline of *yoga* which is the same as the steady control of organs. Then he (the aspirant) becomes free from delusion. *Yoga* is thus the origin (of the coming good) and destruction (of the past). It (the Truth) is capable of being attained to neither by speech nor by mind, nor by eyes. How can it be understood by one who holds that It is outside one's self. It must be recognised to be existent in both (the man of wisdom and the man of illusion) by means of insight into Truth. To one who recognises it to be existent (in this manner) there occurs insight into Truth. When (for the same reason) all the desires that exist in mind become removed, then afterwards the man becomes immortal. He attains to *Brahman* here in the present life alone'

Katha (1.3 12)· yesa sarvesu bhūtesu gūḍhotmā na prakāśate dṛśyatetv agryayā buddhyā sūksmayā sūkṣma-darśibhih anādy anantaṁ mahatah paraṁ dhruvam nicāyya tam mrtyu-mukhāt pramucyate.

'In all these elements or creatures Self is hidden and it is not apparent It is realised by means of the best intellect, sharp and subtle by those that are capable of perceiving the subtlest. It is beginningless and endless, higher than *mahat*, transcendent and stable. One who has understood it by means of enquiry becomes liberated from the mouth of death'

49 na hi pancātmako bhedo videho vartate na hi
ātmaiva kevalam sarvaṁ turīyam ca trayam kathaṁ

'The body consisting of five elements is not real. There does not exist that which has no body. Pure Self and nothing else is all. It is transcendent. How can the other three states exist?'

Māṇḍūkya (1): auṁ ity etad akṣaraṁ idam sarvaṁ tasyopavyākhyānam bhūtaṁ bhavat bhaviṣyad iti sarvaṁ omkāra eva. yac cānyat trikālātītam tad apy auṁkāra eva. . . sarvaṁ hy etad brahma.

'This imperishable Truth is signified as *auṁ*, that is as expounded by the whole *Veda*. It is all this. To restate it in detail—the past, present and future, all this is nothing but *auṁ*, that is, this truth. If there is anything else that transcends these three aspects of time, that also is nothing but *aum*, that is, the same truth. . . . All this is indeed *Brahman*'

50. na baddho naiva muktohaṁ na cāhaṁ brahmaṇaḥ pṛthak
na kartā na ca bhoktāhaṁ vyāpya-vyāpaka-varjitaḥ.

'I am not bound. Nor am I liberated. I am not myself. I am not other than *Brahman*. I am not a doer. I am not an enjoyer. I am devoid of the distinction of being included and being inclusive.'

Bṛhad-Āraṅyaka (3.9.27): sa eṣa neti nety ātmā agṛhyo na hi gṛhyate aśīryo na hi śīryate asango na hi sajjate asito na vyathate na riṣyati.

'That this self is neither this nor that. It is not apprehended. It cannot indeed be grasped. It is undivided. It cannot indeed be cut into parts. It is unrelated. It is not indeed subject to relation. It is never bound. It cannot indeed be made painful. It does not undergo destruction.'

Bṛhad-Āraṇyaka (2.3.16): asaṅgo hy ayaṁ puruṣaḥ.

'This spiritual principle (so far expounded in the *Upaniṣad*) is devoid of relation.'

51. yathā jalaṁ jale nyastaṁ salilaṁ bheda-varjitaṁ
prakṛtiṁ puruṣaṁ tadvad abhinnaṁ pratibhāti me.

'Even as water being mixed with water is devoid of distinction, (I see) matter and spirit are devoid of distinction. This is what comes to my mind.'

Kaṭha (2.4.14): yathodakaṁ śuddhe suddhaṁ āsiktaṁ tādṛg eva bhavati
evaṁ muner vijānata ātmā bhavati gautama.

'Even as pure water which is added on to pure water becomes similar to the latter, similarly, O Gautama! Self becomes the same in the case of the sage who has attained wisdom.'

In this verse the word *abhinna* is used in the sense of the *Upaniṣadic tādṛk*.

52. yadi nāma na muktosi na baddhosi kadācana
sākāraṁ ca nirākāraṁ ātmānaṁ manyase kathaṁ?

'Supposing you are not liberated, you are never bound. How then can you understand Self which is of form and no form?'

Kaṭha (2.5.1): vimuktaś ca vimucyate.

'He who is already liberated is liberated.'

53. jānāmi te paraṁ rūpaṁ pratyaksaṁ gaganopamaṁ
yathā paraṁ hi rūpaṁ yan marīci-jala-sannibhaṁ.

'I understand that your real essence is immediately presented. It is space-like. That which appears to be other than this is indeed like the water of a mirage.'

Bṛhad-Āraṇyaka (4.4.12): ātmānam cet vijānīyat ayaṁ asmīti pūruṣah
kiṁ icchan kasya kāmāya śarīraṁ anusancaret.
'If one realises Self as 'I am. Therefore I am the Spirit', then desiring what and for what satisfaction one ought to follow body.'

The idea is this: In the case of this one there is no necessity to desire anything or to hanker after any satisfaction. For this reason he has not to follow bodily conditions.

54. na guruh nopadeśaś ca na copādhir na me kriyā
videhaṁ gaganaṁ viddhi viśuddhohaṁ svabhāvatah

'There is no teacher. There is no teaching. There is nothing to condition. There is no duty for me. Understand me to be bodiless space itself I am by nature pure.'

Chāndogya (7.3 2): atha yad idaṁ brahma-pure punḍarīkaṁ veśma daharesmin antare ākāśah tasmin yad antah tad anveṣṭavyam tad vā va vijijnāsitavyam iti. . . . esa ātmā apahata-pāpmā vijaro vimṛtyuh.

'Further in the location of *Brahman* in this lotus abode, in this subtle place there is within a point of space. That which lies within it ought to be sought for. It indeed ought to be reflected on. . . . This is Self. All sins are destroyed in it. It is free from change. It is free from death, that is, change and death do not exist there.'

55. viśuddhosya śarīro si na te cittaṁ parāt paraṁ
aham cātmā paraṁ tattvaṁ iti vaktum na lajjase.

'You are the pure body of this reality. Your mind is not yours It is higher than the highest. Do not hesitate to say, "I am the highest Self, I am the supreme reality".'

Chāndogya (1.9 1). ākāśo ha vai jyāyān ākāśaḥ parāyanam.
'Verily the absolute illumination is indeed the highest. The absolute illumination is the final goal.'

The word ākāśa means absolute illumination. This is a compound of *ā* and *kāśa*. *Ā* means *samantāt*, absolute. The root *kāsṛ* means illumination, *kāsṛ dīptāu*.

Chāndogya (8 3.2–4): atha yecāsya iha jīvāh. . . . anrtāpidhānāh . . . hiranya-nidhiṁ nihitam aksetrajnāḥ upary upari sancarantah na vindeyuh evam eva imāh sarvāh prajāh ahar ahar gacchantyah etaṁ brahma-lokaṁ na vindanti. anrtena hi pratyūḍhāh sa vā esa ātmā hrdi. . . . atha ya eṣa saṁprasādo asmāt śarīrāt samutthā

paraṁjyotir upasaṁpadya svena rūpeṇa abhiniṣpadyate eṣa ātmeti hovāca. etad amṛtaṁ etat brahmeti.
'Further what *jīvas* are there here . . . obscured in falsehood. . . . Those that do not know the disposition of the place though they tread over and over again that place in which there is the treasure of gold hidden and yet do not understand (that there is the treasure). Similarly all these creatures though they go every day to this abode of *Brahman* do not understand (what they do). They are obscured in falsehood. That this Self is within the heart (of the aspirant). Further the following is what is called divine grace, that the aspirant having gone out of this body and having attained to the highest illumination obtains his real essence. He (the seer) said that this is Self. It is immortal. It is fearless. It is *Brahman*.'

56. kathaṁ rodiṣi re citta hy atmaivātmātmanā bhava
piba vatsa kalātītaṁ advaitaṁ paramāmṛtaṁ.

'O Mind! Why do you weep? Be Self itself by means of Self. Drink O Dear! the nectar, the best of its kind which is of the nature of equipoise, transcending all distinctions.'
Chāndogya (3.18.1): mano brahmety upāsīta.
'Mind ought to be meditated on as *Brahman*.'
Maṇḍūkya (12): evaṁ auṁkāraḥ ātmaiva saṁviśati ātmanātmānaṁ.
'Thus Self is expounded by the whole *Veda*. (One who knows this truth) becomes Self by means of Self.'
Bṛhad-Āraṇyaka (4.3.32): eko draṣṭā advaito bhavati eṣa brahmalokaḥ.
'It is the one seer. It is identity, that is, equipoise. This the abode of *Brahman*.'

57. naiva bodho na cābodho na bodhābodha eva ca
yasyedṛsaḥ sadā bodhaḥ sa bodho nānyathā bhavet.

'There is neither knowledge, nor non-knowledge nor half-knowledge. If to some one this knowledge occurs without break, that is knowledge. It is never defied, that is, it is never fruitless.'
Māṇḍūkya (7): nāntaḥ prajnaṁ na bahiḥ prajnaṁ nobhayataḥ prajnaṁ . . . aikātmya-pratyaya-sāraṁ.
'It is neither the consciousness grasping the entities inside the body the consciousness grasping the external things, nor the consciousness having both the capacities. . . . It is of the essence of consciousness. It is the highest. It is Self complete.'

58. jnānaṁ na tarko na samādhi yogo
na deśa-kālau na gurūpadeśaḥ
svabhāva-samvittir ahaṁ ca tattvaṁ
ākāśa-kalpaṁ sahajaṁ dhruvaṁ ca.

'This knowledge is not of the character of human reasoning, nor is it the meditation prescribed *by yoga*. It does not presuppose particular space and time. It is not obtained by means of the instruction from a preceptor. It is consciousness in its essence. It is Reality. It is like space. It is spontaneity. It is stable as well.'

Chāndogya (1.1.10): yadeva vidyayā karoti śraddhayopanisadā tad eva vīryavattaraṁ bhavati.

'Whichever is accomplished by *Vidyā* (*Brahma-Vidyā*) so far defined, by means of devotion and the study of the *Upanisads* alone is efficient.'

Katha (1.2.3): naisā tarkena matir āpaneyā

'This knowledge is not something that can be produced by human reasoning, that is, empirical reasoning.'

Katha (2 5.15): tamevabhāntaṁ anubhāti sarvam

'All this shines after that shining truth.'

Bṛhad-Āraṇyaka (4 3 6): atmaivāsya jyotih

'Self itself is its (Self's) illumination.'

Taittirīya (3 5): vijnānaṁ brahma.

'Specialised knowledge is *Brahman*.'

59. na jātoham mṛto vāpi na me karma śubhāśubhaṁ
viśuddham nirgunam brahma bandho muktih katham mama.

'I am not born I am not dead. I have no duty. No action of mine is good or evil. Pure and attributeless is *Brahman*. How can there be bondage or liberation to me?'

Chāndogya (8.4.1): na jarā na mṛtyuḥ na śokah na sukṛtaṁ na duṣkṛtam. sarve pāpāno ato nivartante. apahata- pāpmā hy esa brahma-lokah.

'There is no old age, no death, no misery, no merit, no demerit. All sins are removed from this In it all sins are annulled. This is the location of *Brahman*.'

60. yadi sarva-gato devah sthirah pūrnah nirantaraḥ
antaraṁ hi na paśyāmi sabāhyāntaraḥ kathaṁ?

'If this Divine Being is all-pervading, stable, complete, and distinctionless, than I do not see any distinction. How can there be the thought that it is outside and inside?'

Bṛhad-Āraṇyaka (2.5.19): tad etat brahma apūrvaṁ anaparaṁ anantaraṁ abāhyaṁ.
'That this *Brahman* is neither prior, nor posterior. It has nothing other. It has nothing that follows. It has nothing outside.'

61. sphuraty eva jagat kṛtsnaṁ akhaṇḍita-nirantaraṁ
aho māyā mahā-moho dvaitādvaita-vikalpanā.

'The whole world is presented as equipoise without break or interval or distinction. Verily *māyā*, nescience is a great delusion, an imagination of duality and non-duality.'
Bṛhad-Āraṇyaka-Upaniṣad (2.5.18): yaṁ puruṣaḥ sarvāsu pūrṣu puriśayaḥ nainena kiṁ ca nānāvṛtaṁ nainena kiṁcanāsaṁvṛtaṁ.
'This spirit underlies all bodies. There is nothing that is not covered by this. There is nothing that is not filled up by this.'

62. sākāraṁ ca nirākāraṁ neti netīti sarvadā
bhedābheda-vinirmukto vartate kevalaḥ śivaḥ.

'The distinction such as that which is of form and that which is of no form is never existent. That which is, is devoid of distinction and identity. It is single and auspicious.'
Bṛhad-Āraṇyaka (2.3.6): asya śrīrbhavati ya evaṁ veda. athāta ādeśo neti neti nahy etasmād iti nety anyat paraṁ asti.
'To one who knows this truth, prosperity occurs. Further therefore the statement of the truth is this: nothing exists; nothing exists apart from this truth. There is nothing higher than this truth.'

63. na te ca mātā ca pitā ca bandhuḥ
na te ca patnī na sutaś ca mitraṁ
na pakṣapāto na vipakṣapātaḥ
kathaṁ hi santaptir iyaṁ hi citte?

'You have no mother, no father, no relative, no wife, no son, no friend, no party, not even non-party. Then how indeed are you justified in entertaining this anxiety in mind?'
Bṛhad-Āraṇyaka (3.5.1): yad eva sākṣād aparokṣād brahma ya ātmā sarvāntaraḥ taṁ me vyācakṣva iti. eṣa te ātmā sarvāntaraḥ. katamo yājnavalkya sarvāntaraḥ yośanāyā pipāse śokaṁ mohaṁ jarāṁ mṛtyuṁ atyeti. etaṁ vai taṁ ātmānaṁ viditvā brāhmaṇaḥ putrai ṣaṇāyāś ca vittaiṣaṇāyāṣ ca lokaiṣaṇāyāṣ ca vyutthāya atha bhikṣā-caryaṁ caranti. Yā hyaiva putraiṣaṇā sā vittaiṣaṇā yā vittaiṣaṇā sā lokaiṣaṇā. ubhe hy ete eṣaṇe eva bhavataḥ. tasmāt

brāhmaṇaḥ pāṇḍityam nirvidya bālyena tiṣṭhāset. bālyaṁ ca pāṇḍityam ca nirvidya atha muniḥ amaunaṁ ca maunaṁ ca nirvidya atha brāhmanah. sa brāhmanah kena syād yena syāt tenedṛśa eva atonyad ārtaṁ.

'That alone is direct and immediate consciousness It is therefore *Brahman*. That is Self which is all-pervading. Teach me that. Thus this is Self in you. It is all-permeating. What is that, Yājnavalkya, which is all-permeating? It is that which transcends desire for food and drink, misery, delusion, old age and death. Thus indeed having understood self, they (the aspirants) become *Brāhmanas*. Having rendered themselves free from desire for sons, desire for wealth and desire for position, they then follow and practise non-possession. Just that which is desire for sons is the desire for wealth. That which is the desire for wealth is the desire for positions. Both these are nothing but desires. Therefore one who is a *Brāhmana* ought to obtain the knowledge of *Brahman* and having obtained knowledge he leads the life of a youth. Having obtained knowledge and the life of a youth he is then a sage. Having thus obtained both non-silence and silence he is then a *Brāhmana*. This *Brāhmana* leads the life of the nature which may be in this way or in that way, that is, he is satisfied with whatever comes to him. That which is other than this is imperfect, misery.'

64. divā naktaṁ na te cittaṁ udayāstamayau na hi
videhasya śarīratvaṁ kalpayanti kathaṁ budhāḥ?

'You have no day, no night, no mind. The sun does not rise and it does not set (for you). How can the wise super-impose body on that which is bodiless?'

Katha (2.4.5): yataś codeti sūryo astaṁ yatra ca gacchati taṁ devāh sarve arpitāḥ tadu nātyeti kaścana.

'In that out of which the sun rises and into which it sets, all Gods disappear (because they have their origin there). Nothing goes beyond it.'

65. na vibhaktam vibhaktam ca nahi duḥkha-sukhādi ca
na hi sarvaṁ asarvaṁ ca viddhi cātmānaṁ avyayaṁ.

'It is either non-separated, nor separated; neither pleasure, nor pain, nor anything else; neither universal nor particular. Understand Self to be inexhaustible.'

Muṇḍaka (3.2.7): pare avyaye sarvā ekībhavanti.

'All become one in the abode of this highest and inexhaustible.'

66. nāhaṁ kartā na bhoktā ca na me karma purādhunā
na me deho videho vā nirmameti mameti kiṁ.

'I am not a doer nor an enjoyer. There is no duty for me before or after. There is no body to me, nor no-body. Where is the necessity for me to see that something is not mine or mine.'

Bṛhad-Āraṇyaka (4.3.4): sā hovāca maitreyī ma iyaṁ bhagoḥ sarvā pṛthivī vittena pūrṇā syāt sanv ahaṁ tena amṛtā aho. neti neti ho vāca. Yājnavalkyo yathopakaraṇavatāṁ jīvitaṁ tathaiva te jīvitaṁ syāt. amṛtasya tu nāśāsti vitteneti. sā hovāca maitreyī yenāhaṁ nāmṛtā ayāṁ kiṁ ahaṁ tena kuryāṁ. yad eva bhagavān veda tad eva me vibrūhi iti.

'The same Maitreyī said, supposing this O Revered! My all this earth is filled up with wealth, by following it, can I become immortal? Never, never, said Yājnavalkya. With the life of those who have several accessories, your life also becomes one. There is absolutely no hope of immortality, by means of wealth. She, Maitreyī said, with that by which I do not become immortal what shall I do? Whichever the most revered knows that alone tell me.'

In this passage expressions *vitta* and *upakaraṇa* cover all the items that are irrelevant to immortality.

67. na me rāgādiko doṣo duḥkhaṁ dehādikaṁ na me
ātmānaṁ viddhi māṁ ekaṁ viśālaṁ gaganopamaṁ.

'In me there is no defect such as attachment. There is no pain such as body and so on in me. Understand me to be Self which is one, extended and similar to space.'

Chāndogya (4.11.1): sohaṁ asmi sa evāhaṁ asmi.

'He I am. He alone I am.'

Chāndogya (6.10.3): sa ātma tattvaṁ asi.

'It is *Ātman*. You are that.'

Aitareya (2.3.13): sa etaṁ eva puruṣaṁ brahma tatamaṁ apaśyat.

'He realised this Self (*puruṣa*) alone as *Brahman* and all-permeating.'

Bṛhad-Āraṇyaka (2.4.5): na vā are sarvasya kāmāya sarvaṁ priyaṁ bhavati. ātmanas tu kāmāya sarvaṁ priyaṁ bhavati.

'O dear! Because of the desire of all, all does not become liked. Because of the desire of Self all become liked.'

The fact of liking something does not prove the truth of individuality. It rather proves the truth of Self, the author of all.

68. sakhe manah kim bahu jalpitena
sakhe manah sarvam idam vitarkyam
yat sāra-bhūtam kathitam mayā te
tvam eva tattvam gaganopamosi

'O Mind, my friend! What is the good of much speaking? O Mind, my friend! All this is to be suspected That which is fundamentally true is expounded by me to you You are the Reality. You are like space.'

Bṛhad-Āraṇyaka (2 4 5): ātmāvāre draṣṭavyah śrotavyo mantavyo nididhyāsitavyah. . . . maitreyī ātmani khalv are dṛṣṭe śrute vijnāte idam sarvam viditam

'O Dear! *Ātman* alone ought to be realised, understood, reflected on and meditated on O *Maitreyī*, if *Ātman*, Self is realised, understood and appreciated, then all this becomes known '

69 yena kenāpi bhāvena yatra kutra mṛtā api
yoginah tatra līyante ghaṭākāśam ivāmbare

'In whatever circumstance and wheresoever the *yogins*, spiritual aspirants, may end their life, they disappear in it (Reality), as they are like the space conditioned by the jar disappearing in the larger space '

70 tīrthe cāntyaja-gehe vā naṣṭa-smṛtir api tyajan
sama-kāle tanum muktah kaivalya-vyāpako bhavet.

'In the presence of sacred water or in the house of an outcaste, even though memory fails to him if an aspirant leaves his body after apprehending the truth of equipoise, he becomes the attainer of aloofness '

69 and 70.

Chāndogya (4.15 6) atha yadu caiva asmin śavyam kurvanti yadica na arcisam eva abhisam-bhavanti . . . arcisah sa enān brahma gamayati.

'Further in the case of this person (of wisdom) whether they observe funeral ceremonies or not, those persons (like him) go to the world of fire (they follow the path of fire). . . He (*vāyu*) takes them from the world of fire to *Brahman*.'

71. dharmārtha-kāma-mokṣāṁś ca dvipadādi-carācaram
manyante yoginah sarvam marīci-jala-sannibhaṁ

'Duty, wealth, desire and release, and the creatures such as those that have two legs as well as non-moving entities, all this the *yogins* see to be similar to a mirage.'
Bṛhad-Āraṇyaka (1.3.8): asato mā sadgamaya.
'Take me from the unreal to the real.'

What is called 'the unreal' in this passage is compared to a mirage in the *Avadhūta-Gītā*.

72. atitānāgataṁ karma vartamānaṁ tathaiva ca
na karomi na bhunjāmi iti me niścalā matiḥ.

'Of the action past, future and present, I am not the doer nor am I the enjoyer. This is what I see and this gives no room for doubt.'
Muṇḍaka (3.1.1): tayor anyaḥ pippalaṁ svādv atti anaśnan anyo abhicākaśīti.
'Of the two (entities) one (the individual self) suffers from the result of its action. The other (*Brahman*) without enjoyment illumines in all.'
Bṛhad-Araṇyaka (3.8.8): na tad aśnāti kiṁcana.
na tad aśnāti kaścana.
'It (Brahman) does not enjoy anything. No body enjoys It, that is, there is no body apart from It.'

73. śūnyāgāre samarasa-pūtaḥ
tiṣṭhan ekaḥ sukhaṁ avadhūtaḥ
carati hi nagnaḥ tyaktvā garvaṁ
vindati kevalaṁ ātmani sarvaṁ.

'In the abode of spiritual bliss, purified by the essence of equipoise, living happily, with no companion the philosopher moves on being nude, i.e. depending on nothing, without egoism. He sees Self to be all-complete.'

The *Vedic* word *śūnya* means spiritual bliss.
Muṇḍaka (3.1.4): vijānan vidvān bhavate nātivādī ātma-krīḍaḥ ātma-ratiḥ kriyāvān. eṣa brahma-vidāṁ variṣṭhaḥ.
'Understanding Self (that is, *Brahman*), the aspirant becomes wise. He does not speak much. He is engaged in Self. His amusement is in Self. He is active. He is the highest of those that know *Brahman*.
Bṛhad-Āraṇyaka (4.4.7): atha martyo amṛto bhavati. atra brahma samaśnuta iti.
'Further (when all desires are extinguished) the mortal man becomes immortal. In this state he understands *Brahman*.'

74. tritaya turīyam nahi nahi yatra
vindati kevalam ātmani tatra
dharmādharmo nahi nahi yatra
baddho muktah katham iha tatra?

'Where there is never the three-fold state as well as the fourth one, in the circumstance in which the self is seen to be all-complete, there is never duty nor no-duty. How can there be the one who is bound or the one who is liberated?'

Bṛhad-Āraṇyaka (2.3 6): athāta ādeśah neti neti. na hy etasmād iti nety anyat param asti. atha nāmadheyaṁ satyasya satyaṁ. iti. 'Further, for you the instruction is "not, not". Not indeed from this. Thus there is not something else that is higher. Further, the name, that is, the definition (of this truth). The Real of the Real. Thus.'

75. vindati vindati nahi nahi mantram
chando-lakṣanaṁ nahi nahi tantraṁ
samarasa-magno bhāvita-pūtaḥ
pralapitaṁ etat paraṁ avadhūtaḥ.

'He does not know any hymn called *Veda*. He does not indeed know any hymn called *Veda*. Nor does he know any practice. Nor does he indeed know any practice. He is absorbed in the absolute truth signified as equipoise. He is purified by meditation. This highest truth is well expounded (by him). He is the philosopher.'

Kaṭha (1.2.15): sarve vedāḥ yat padaṁ āmananti. . . . tat te padam sangrahena bravīmi. aum ity etat. . . . kas taṁ madāmadaṁ devam madanyo jnātuṁ arhati.

'All *Vedas* reveal the nature of this Truth. . . . This nature I tell you briefly. . . . *auṁ* is this. . . . How can any one other than myself be able to know this shining one which is of the nature of the bliss of the bliss.'

76. sarva-śūnyam aśūnyaṁ ca satyāsatyaṁ na vidyate
svabhāva-bhāvatah proktaṁ śāstra-saṁvitti-pūrvakaṁ.

'There is neither all-void nor non-void; neither real nor non-real. This is expounded on the strength of knowledge in essence made explicit by philosophy.'

Kaṭha (1.2.9–12–22): naiṣā tarkena matir āpaneyā proktānyenaiva sujnānāya preṣṭā. . . . tam durdarśaṁ gūḍhaṁ anupraviṣṭaṁ guhāhitam gahvareṣṭhaṁ purānam adhyātma-yogādhigamena devaṁ matvā dhīrah. . . . tasyaiṣa ātmā vivṛṇute tanūṁ svām.

'This knowledge is not something that can be produced by human reasoning. The instruction given by a proper preceptor alone, O Dear! can produce that knowledge which is defectless. . . . It (Self) transcends perception. It is hidden. It is all pervading. It is located in the innermost region of the heart. It is beyond reach. It is beloved. It pervades all bodies. By means of practising discipline pertaining to the truth of Self, having understood this shining one, a person becomes a man of wisdom . . . whom this Self chooses to be its own, to him it reveals its form.'

iti śrī dattātreya-viracitāyāṁ
avadhūta-gītāyāṁ ātma-saṁvitti-
upadeśo nāma prathamodhyāyaḥ.

'Thus ends the First Chapter entitled "The Instruction of Knowledge in the *Avadhūta-Gītā* composed by Śrī Dattātreya".'

CHAPTER II

Avadhūta teaches:

1. bālasya vā viṣaya-bhoga-ratasya vāpi
mūrkhasya sevaka-janasya gṛha-sthitasya
etad-guroḥ kiṁ api naiva vicintanīyaṁ
ratnaṁ kathaṁ tyajati kopy aśucau pratiṣṭhaṁ?

'There need be no concern whether the Guru happens to be a boy or a man or one who is found gratified with pleasures of sense or seems obstinate, whether he be a slave or a householder. For who will reject a gem for the mere reason that it is found in an impure place?'

Muṇḍaka (3.1.10): tasmād ātmajnaṁ hy arcayet bhūti-kāmaḥ.

'Therefore one who aspires after his well-being must adore the knower of the Self.'

Chāndogya (4.9.1–3): satyakāmā iti. bhagava iti ha prati-śuśrāva. brahma-vidiva vai somya bhāsi. ko nu tvā anuśaśāsa? iti. anye manuṣyebhyaḥ iti ha pratijagne. bhagavaṁ stv eva me kāmaṁ brūyāt. śrutaṁ hy eva me bhagavad-dṛśebhyaḥ—ācāryāddhy eva vidyā viditā sādhiṣṭaṁ prāpayatīti—tasmai hyaitad evovāca—atra na kiṁ ca na viyāyeti, viyāyeti.

'O satyakāmā! Thus he addressed. Revered Sir! Thus he answered. My good student! Indeed, you shine as though you know *Brahman*. Who did instruct you? Thus he asked. Those that are different from men. Thus indeed he replied. The revered master himself must kindly

teach me as he likes. I have heard that knowledge imparted by preceptors like you becomes rooted. Thus he said. He (the preceptor) told him indeed only the following. There is nothing lost—nothing lost.'

Chāndogya (4.14.1):

te hocuḥ upakosala, esa somya te asmad-vidyā
ātma-vidya ca ācāryas tu te gatiṁ vaktā iti.

'They (the Gods) said, O *Upakosala*! This is, O Dear! for you the science dealing with us as well as the science dealing with Self. Your preceptor is the person to tell you the correct path.'

The idea is that the preceptor is justified merely because he is the preceptor.

2. naivātra kāvya-guna eva tu cintanīyo
grāhyah paraṁ guṇavatā khalu sāra eva
sindūra citra rahitā bhuvi rūpa- śūnyā
pāram na kiṁ nayati naur iha gantu-kāmān?

'His (the preceptor's) teaching ought not to be judged from the accepted standpoint of literary excellence. By one who is indeed after truth, only the essence ought to be apprehended. Does not a boat even though it lacks beauty and is unpainted in colours carry through those that want to cross (a river) to the other bank?'

Muṇḍaka (1.5): atha parā yayā tad akṣaraṁ adhigamyate. . . . na cakṣuṣā gṛhyate nāpi vācā. esonur ātmā cetasā veditavyaḥ

'That exposition is the highest by which that imperishable Truth is understood . . . the Truth cannot be apprehended by eye or by speech. The subtle Self can be appreciated only by mind.'

This appreciation is not governed by the merits merely linguistic in character.

3. prayatnena vinā yena niścalena calācalam
grastaṁ svabhāvatah śāntam caitanyaṁ gaganopamaṁ.

'Without a steady effort, the Self, which is of the character of peace, which is identical with the entities moving and non-moving and is similar to space is grasped of its own accord.'

Taittirīya (2.8): ānandah. śrotriyasya ca akāmahatasya.

'The spiritual bliss occurs to one who is devoted to *Śruti* and who is not distracted by desire.'

Every will, is conditioned by desire. Hence it is not required to understand Truth.

Kaṭha (1.2.23): nāśānta-mānaso vāpi prajnānenainaṁ āpnuyāt.
'The person whose mind is distracted does never indeed attain to this Truth (Self) by means of wisdom.'

4. ayatnāc cālayed yas tu ekaṁ eva carācaraṁ
sarvagaṁ tat kathaṁ bhinnaṁ advaitaṁ vartate mama.

'Spontaneously if one understands this Truth which is only one, which is both moving and non-moving entities, which is all-pervading, then how can it be different? To me there is only one Truth, identity, that is equipoise.'
Kaṭha (2.4.11): manasaivedaṁ āptavyaṁ neha nānāsti kiṁcana.
'Truth ought to be appreciated within the mind; (because) It is devoid of distinction.'

5. ahaṁ eva paraṁ yasmāt sārāsārataraṁ śivaṁ
gamāgama-vinirmuktaṁ nirvikalpaṁ nirākulaṁ.

'I alone am the Highest; I am the substantial and the insubstantial, the holy, and neither moving to and fro, an indeterminate and unperplexed.'
Kaṭha (1.2.20): āsīno dūraṁ vrajati śayāno yāti sarvataḥ . . . mahāntaṁ vibhuṁ ātmānaṁ. . . .
'Sitting it goes farther. Lying it goes everywhere. . . . The highest, all-pervading Self. . . .'

6. sarvāvayava-nirmuktaṁ tathāhaṁ tridaśārcitaṁ
saṁpūrṇatvān na gṛṇhāmi vibhāgaṁ tridaśādikaṁ.

'That which is devoid of all limbs is myself. It is that which is worshipped by Gods. Because it is complete I do not see the division such as Gods and so on (in it).'
Bṛhad-Āraṇyaka (1.4.7–10): atmety evopāsīta. atra hy ete sarva ekaṁ bhavanti. . . . ahaṁ manur abhavaṁ sūryaśceti tadidaṁ apy etarhi ya evaṁ veda. ahaṁ brahmāsmīti sa idagṁ sarvaṁ bhavati.
'It (the Truth) ought to be meditated on as Self. In this Truth all become one. . . . I became *Manu* and also *Sūrya*. If a person indeed knows this (the Truth so far expounded) as "I am *Brahman*", he indeed becomes all this, that is, he indeed becomes all-complete.'
Bṛhad-Āraṇyaka (2.4.14): yatra vā asya sarvaṁ ātmaivābhūt tat kena kaṁ. . . . paśyet.
'In this circumstance indeed in the case of this aspirant everything became Self Itself. In this case by what means what can one see?'

Bṛhad-Āraṇyaka (2.5.15): sa vā ayam ātmā sarveṣāṁ bhūtānāṁ adhipatih. . . . asmin ātmani sarvāni bhūtāni sarve devāh sarve lokāh sarve prānāh sarva eta ātmanah samarpitāh.
'That this Self is the Lord of all creatures. . . . In this Self all creatures, all Gods, all worlds, all vital principles, all (individual) selves became dedicated, that is, their individuality was lost there '

7. pramādena na sandehah kiṁ kariṣyāmi vrttivān
utpadyante vilīyante budbudāś ca yathā jale.

'Owing to illusion there is no doubt or suspicion caused (with regard to the Reality). (In the presence of illusion) what is the use of being a good or a wicked man? Things come into being and go out of it even as bubbles on the surface of water.'
Kaṭha (2.5 13): nityo nityānāṁ.
'(The Truth is) the eternal of the eternals.'
Kaṭha (1.2.10): nahyadhruvaih prāpyate hi dhruvaṁ tat.
'That enduring one cannot indeed be attained by means of non-enduring means.'

8. mahadādīni bhūtani samāpyaivaṁ sadaiva hi
mrdudravyesu tīkṣneṣu guḍeṣu kaṭukeṣu ca.

'The entities *mahat* and so on end indeed always in the same manner in things—soft, hard, tasteful and non-tasteful.'
Kaṭha (2 4.3): yena rūpaṁ rasam gandhaṁ śabdaṁ sparśāṁś ca maithunān. etenaiva vijānāti kiṁ atra pariśiṣyate.
'Colour, taste, smell, sound, touch and contact are due to this All knowing is on account of this. Then what remains for one to say?'

9. kaṭutvam caiva śaityatvaṁ mṛdutvaṁ ca yathā jale
prakṛtih purusah tadvat abhinnaṁ pratibhāti me.

'Hardness,' coldness and softness are found to co-exist in water. Similarly matter and spirit, it seems to me, co-exist in inseparability.'
Kaṭha (1.3.11): avyaktāt purusah paraḥ purusān na paraṁ kiṁcit sā kāṣṭhā sā parā gatih.
'Spirit transcends matter. Nothing is there that transcends spirit. That is the summit and the *summum bonum*.'

This passage leads to the conclusion that there is absolutely no distinction in Self. This is therefore the process of finding out the Absolute in which all conditions and therefore all distinctions disappear. This truth is illustrated by such passages as:—

Bṛhad-Āraṇyaka (2.1.20): sa yathorṇanābhiḥ tantunoccaret yathāgneḥ kṣudrā viṣphulingāḥ vyuccaranti evaṁ evāsmād-ātmanaḥ sarve prāṇāḥ sarve lokāḥ sarve devāḥ sarvāṇi bhūtāni vyuccaranti. 'As the web is uttered by the spider, as sparks scintillate from fire, so all lives, all worlds, all gods, all things are uttered by the Self.'
Muṇḍaka (2.1.1): tadetat satyaṁ. yathā sudīptāt pāvakāt viṣphulingāḥ sahasraśaḥ prabhavante sarūpāḥ tathākṣarāt vividhāḥ somya bhāvāḥ prajāyante tattra caivāpi yanti.
'This is the truth. As from a flaming fire sparks are scintillated in thousands, so from the Imperishable Reality, multifarious entities emanate and return to it.'

10. sarvākhyā-rahitaṁ yad yat sūkṣmāt sūkṣmataraṁ paraṁ
manobuddhīndriyātītaṁ akalaṅkaṁ jagatpatiṁ.

'Devoid of all names, the subtlest of the subtle, the highest conceivable transcending mind, intellect and the senses, the taintless and the Lord of the Universe.'
Chāndogya (6.4.5): etaddhasma vai tadvidvāgṁsaḥ āhuḥ. . . . aśrutaṁ amataṁ avijnātaṁ . . . iti. . . .
'It is indeed this and this alone that the wise said . . . not heard, not known and not understood . . . thus.'
Kena (1.4) yad vācānabhyuditaṁ.
'That which is not expounded by means of speech.'

11. īdṛśaṁ sahajaṁ yatra ahaṁ tatra kathaṁ bhave
tvaṁ evahi kathaṁ tatra kathaṁ tatra carācaraṁ.

'If the Truth is spontaneously appreciated in this manner, in that circumstance how can I (individual) exist? How can you (the individual) exist? How can the moving and the non-moving entities exist there?'
Chāndogya (6.10.3): sa ya eṣoṇimaitadātmyaṁ idaṁ sarvaṁ.
'That which is so far expounded is this Truth. It is very subtle. All this is of this self.'
Kaṭha (1.1.6): nityaṁ vibhuṁ sarvagataṁ susūkṣmaṁ.
'It is eternal, all-pervading, omnipresent and subtlemost.'
Taittirīya (2.7): etasmin adṛśye anātmye anilayane anirukte.
'In this which is beyond perception, being the self of all which is selfless, being the abode of all which is abodeless and being the source of speech as such which is beyond speech.'

12. gaganopamam tu yat proktaṁ tad eva gaganopmam
caitanyam doṣa-hīnaṁ ca sarvajnaṁ pūrnaṁ eva ca

'The Truth is expounded to be similar to space. The same truth which is similar to space is spiritual, defectless, omniscient and complete.'
Katha (2.5.13). cetanaḥ cetanānāṁ.
'It is the spirit of the spirits.' For it is the source of all that is spiritual.
Muṇḍaka (2.2.7): yassarvajnah sarvavit.
'It knows all and obtains all.'
Chāndogya (8 4.1): sarva pāpmāno ato nivartante apahata-pāpmā
'All sins are removed from this. It is that in which all sins are annulled.'

13. prithivyāṁ. caritaṁ naiva mārutena ca vāhitam
vārinā pihitaṁ naiva tejo-madhye vyavasthitam.

'It is not indeed something that takes place on earth (that belongs to earth) It is not carried away by air It is not obscured by water. It is not found in the midst of fire.'
Bṛhad-Āraṇyaka (3 8.15): yas sarvesu bhūtesu tiṣṭhan . sarvāni bhūtāni . . . antaro yamayati
'It is that which is in all creatures . . . which controls all creatures from within.'

14. ākāśam tena samvyāptaṁ na tad vyāptam ca kenacit
sa bāhyābhyantaraṁ tiṣṭhaty avacchinnaṁ nirantaraṁ.

'Space is pervaded by It. But nothing pervades It. It exists both inside and outside simultaneously It is unlimited. It is undivided.'
Katha (2.5.8). tad u nātyeti kaścana.
'Nothing goes beyond It, that is, Nothing pervades It.'

15 sūksmatvāt tad adṛśyatvāt nirgunatvāc ca yogibhiḥ
ālambanādi yat proktaṁ kramād ālambanaṁ bhavet.

'Because it is subtle, because it is unseen and also because it is qualityless, that which is, by the aspirants taken to be the basis (the object of meditation) becomes basis veritably.'

The idea is that meditation does not start from the knowledge of Truth. Rather the knowledge of Truth gradually emerges from meditation. Hence meditation on the Truth is contradiction in terms.

Muṇḍaka (1.6). yat tad adreśyaṁ agrāhyaṁ.
'That which is beyond thought, beyond contemplation.'

Kaṭha (1.2.17): etad-ālambanaṁ śreṣṭhaṁ etad-ālambanaṁ paraṁ. 'To depend upon this object of meditation is the best. It is the highest.'

16. satatābhyāsa-yuktas tu nirālambo yadā bhavet
tal-layāt-līyate nāntarguṇadoṣa-vivarjitaḥ.

'When a person engaged in ceaseless spiritual endeavour will have no anchor for his meditation, he is lost, and it is impossible for him to get rid of the merits and demerits in him.'
Kaṭha (2.6.15): yadā sarve prabhidyante hṛdayasyeha granthayaḥ. atha martyo amṛto bhavati.
'When all the knots of the heart are cut asunder, then the mortal becomes the immortal.'
Kaṭha (1.2.12): adhyātma-yogādhigamena devaṁ matvā.
'Having understood the Divine by means of spiritual discipline pertaining to the truth of the Self. . . .' What is presented as "divine" in this passage is what is presented as *ālambana*, basis, in the previous passages.'

17. viṣa-viśvasya raudrasya moha-mūrchā-pradasya ca
ekaṁ eva vināśāya hy amoghaṁ sahajāmṛtaṁ.

'There is only one precious remedy to get rid of the world poison, which is terrible, deluding and dementing and that is the ambrosia of equipoise.'
Kaṭha (1.3.2): abhayaṁ titīrṣatāṁ pāraṁ.
'The safest bank for those who want to cross (the ocean of bondage).'

18. bhāva-gamyaṁ nirākāraṁ sākāraṁ dṛṣṭi-gocaraṁ
bhāvābhāva-vinirmuktaṁ antarāḷaṁ tad ucyate.

'Being formless it is apprehended by insight, as having form it is perceivable by the eye. The innermost Self is said to be indescribable as being or non-being.'
The same is expounded in the following verses:
Kaṭha (2.4.11): manasaivedaṁ āptavyaṁ.
'This is something that can be realised only by insight.'

19. bāhya-bhāvaṁ bhaved viśvaṁ antaḥ prakṛtir ucyate
antarādantaraṁ jneyaṁ nārikela-phalāmbuvat.

'In its outward aspect it becomes the cosmos and in its inner aspect comes to be known as Nature. It is to be understood as the innermost of the inner like the sweet water within the cocoanut.'

Kaṭha (2.2.6): guhyaṁ brahma sanātanaṁ.
'The secret, the most ancient is *Brahman.*'
Bṛhad-Āraṇyaka (3.7.15): yah sarveṣu bhūteṣu *tiṣṭhan . . . sarvāni* bhūtānyantaro yamayati eṣa ta ātmā antaryāmy amṛtah.
'It (Self) being within all creatures . . . controls within all creatures. This is your Self. It controls from within. It is immortal.'

20. bhrānti-jnānaṁ sthitaṁ bāhyaṁ samyag jnānam ca madhyagaṁ
madhyān madhyataram jneyaṁ nārikela-phalāṁbuvat.

'Outermost knowledge is knowledge of appearance. Correct knowledge is in the middle and within the middle lies concealed the highest thing to be known. It is like the sweet water inside the cocoanut.'
Kena (1.3). anyad eva tat viditāt atho aviditād adhi.
'It is other than all that is known. Further it is beyond all that is not known.'

21. paurnamāsyāṁ yathā candra eka evātinirmalah
tena tat-sadṛśaṁ paśyet bheda-dṛṣṭiḥ viparyayaḥ

'The moon on the full moon day is one only and is very clear. One ought to understand the Truth to be similar to it The thought of difference is an illusion.'
Bṛhad-Āraṇyaka (3.1.6): tad yad idam manah so sau candrah sa brahma sā muktih.
'That this is mind. That this is moon. It is *Brahman.* It is freedom.'

22. anenaiva prakārena buddhi-bhedo na sarvagah
dātā ca dhīratāṁ eti gīyate nāma-koṭibhiḥ.

'In view of the previous ideas, difference in apprehension is not universal. One who gives knowledge (of the truth) becomes a hero. He is to be applauded in crores of names.'
Bṛhad-Āraṇyaka (1.4.10): ya evaṁ veda ahaṁ brahmāsmīti sa idagm sarvaṁ bhavati. tasya ha na devās ca nābhūtyā īśate. ātmā hy eṣāgṁ sa bhavati.
'He who knows "I am *Brahman*" he indeed becomes all this. In his case even the Gods are unable to do evil The Self indeed of them he becomes.'

23. guru-prajnā-prasādena mūrkho vā yadi panḍitaḥ
yastu sambudhyate tattvam virakto bhava-sāgarāt.

'By means of the knowledge which is purely the gift of the preceptor, if a person, whether he is (said to be) a fool or a learned man, understands Truth then he is detached from the ocean of bondage.'
Taittirīya (1.11.2): vedaṁ anūcyācāryontevāsinaṁ anu-śāsti . . . acāryāya priyaṁ dhanaṁ āhṛtya . . . acārya devo bhava.
'After having taught the *Veda* the preceptor instructs the pupil. . . . Having paid the preceptor that money which pleases him . . . become one to whom the preceptor is God.'

24. rāgadveṣa-vinirmuktaḥ sarvabhūta-hite rataḥ
dṛḍha-bodhaṣ ca dhīras ca sa gacchet paramaṁ padaṁ.

'The person who is free from attachment and hatred, who is intent upon doing good to all creatures, whose knowledge is stable and who is undefied attains to the highest Truth.'
Kaṭha (1.3.9): vijnāna-sārathir yas tu manaḥ-pragrahavān naraḥ sodhvanaḥ pāraṁ āpnoti tad viṣṇoḥ paramaṁ padaṁ.
'He who is directed by specialised knowledge; the man whose mind is under perfect control: It is he who reaches the end of the path 'of spiritual discipline). That is the highest abode of Viṣṇu.'

25. ghaṭe bhinne ghaṭākāśa ākāśe līyate yathā
dehābhāve tathā yogī svarūpe paramātmani.

'After the destruction of a jar, even as the space contained in it merges in the larger space, the spiritual aspirant in the absence of body merges in his own essence which is no other than the highest Self.'
Taittirīya (3.10.4–5): sa yaścāyaṁ puruṣe. yaś cāsāvādityc. sa ekaḥ. sa ya evaṁ vit. asmāllokāt pretya—kāmarūpyanu-sancaran—suvarṇa jyotiḥ. ya evaṁ veda. ityupaniṣad.
'He is the same who is in the individual Self. He alone is in the sun. He is one. One who knows the truth in this manner after death (going out) from this world—moving on taking the form according to his desire (becomes) illumination which is the same as spiritual bliss. He who knows this truth in the manner expounded here. This is the conclusion arrived at by the *Upaniṣad*.'

26. ukteyaṁ karma-yuktānāṁ matir yāntepi sā gatiḥ
na coktā yoga-yuktānāṁ matir yāntepi sā gatiḥ.

'The knowledge which is prescribed for those who have duties and which is said to be their protection to the very end is not prescribed

for those who practise spiritual discipline and it is not their protection to the very end.'

Mundaka (1.2.7): avaram-karma. etat śreyo ye abhinandanti mūḍhāh jarā mrtyuṁ te punar evāpiyanti.

'*Inferior is action Those who hold that this is good are fools. Again* they surely have old age and death.'

27. yā gatiḥ karma-yuktānāṁ sā ca vāgindriyād vadet
yoginām yā gatih kvāpi hy akathyā bhavatorjitā

'It is possible to say by means of speech the direction of those that have duty But the direction that the spiritual aspirants have cannot be stated by you It is the direction which is full of promise (beyond speech).'

Mundaka (1 2.7) plavā hy ete adrḍhā yajna-rūpāh.

'These disciplines called sacrifices are boats weak and unsafe in their construction.'

Mundaka (1.2.10) iṣṭāpūrtam manyamānā variṣṭham nānyat śreyo samvidante pramūḍāh.

'Thinking that sacrifice and charity are the best of disciplines, those fools never understand that the real discipline is something else'

28. evam jnātvā tvamum mārgaṁ yoginām naiva kalpitaṁ
vikalpa-mārjanam tesām svayaṁ siddhih pravartate.

'For the spiritual aspirants who know this path, the state of being affected by imagination does not occur To them realisation occurs of its own accord'

Mundaka (2 8) bhidyate hṛdaya-granthih chidyante sarva-samśayāh. ksiyante cāsya karmāṇi tasmin drsṭe parāvare

'The knot of the heart is cut asunder, all doubts are answered and all the actions of the aspirant are exhausted when the highest Truth is realised.'

29 tirthe vā antyaja gehe vā yatra kutra mṛtopi vā
na yogī paśyate garbhaṁ pare brahmani līyate.

'In the presence of the holy water or in the house of an outcaste or in whichever place he meets his end, the spiritual aspirant does not see rebirth and he merges in *Brahman*, the highest.'

Chāndogya (4–15–6): atha yad u caivāsmin śavyaṁ karma kurvanti yadi ca na arciṣam evābhi saṁbhavati . . . imam mānavaṁ āvartaṁ nāvartante nāvartante.

'Further, with regard to the man of wisdom, whether they conduct the funeral ceremony or not he goes to the world of illumination.... They (such persons) again do not go through the whirl of human cycle. They do not indeed go through the whirl of human cycle.'

30. sahajaṁ ajaṁ acintyaṁ yas tu paśyet svarūpaṁ
ghaṭati yadi yatheṣṭaṁ lipyate naiva doṣaiḥ
sakṛd api tadabhāvāt karma kiṁ cin na kuryāt
tad api na ca vibaddaḥ saṁyamī vā tapasvī.

'Spontaneous, unborn, ununderstandable is the essence (Truth). If one realises it and to one's entire satisfaction enjoys it, then one is never tainted by defects. Merely because this realisation has not occurred even once, one ought not to follow the path of action. This is how a mendicant or a person who practises austerity is not bound (by action).'

Muṇḍaka (3.2.2): kāmān yaḥ kāmayate manyamānaḥ sa kāmabhih jāyate tatra tatra. paryāpta-kāmasya kṛtātmanastu ihaiva sarve pravilīyanti kāmāḥ.

'He who desires things even though he knows (the truth) becomes born here and there owing to desires. But in the case of one in whom desires come to an end and who has made one's self accomplished, that is, who has understood Self, in this very life all desires come to an end.'

31. nirmayaṁ niṣpratimaṁ nirākṛtiṁ
nirāśrayaṁ nirvapuṣaṁ nirāśiṣaṁ
nirdvandva nirmohaṁ alupta-śaktikaṁ
taṁ īśaṁ ātmānaṁupaiti śāṣvataṁ.

'That which is defectless, that which is not similar to anything, that which is formless, that which needs no support, that which needs no body, that which needs no food, that which is not conditioned by anything, that which makes illusion impossible, that the power of which is never modified, that is the Lord Self, ever enduring. Him he attains.'

Bṛhad-Āraṇyaka (4.3.32): eṣāsya paramā gatiḥ. eṣāsya paramā saṁpat. eṣosya paramo lokaḥ. eṣosya parama ānandaḥ. etasyaivānandasya anyāni bhūtāni mātrāṁ upajīvanti.

'This (*Brahman*) is the highest goal of the spiritual aspirant. This is the highest wealth. This is his highest position. This is his highest bliss. All other creatures live indeed on the speck of this bliss.'

32. vedo na dīkṣā na ca muṇḍana-kriyā
gurur na śiṣyo na ca yatra sampadah
mudrādikaṁ cāpi na yatra bhāsate
taṁ īśāṁ ātmānaṁ upaiti śāśvataṁ

'No manifest need is here of *Veda*, discipline, sacrifice connected with removing hair, teacher, pupil, wealth of different kinds and religious marks. He attains thus the eternal supreme Self.'

Bṛhad-Āraṇyaka (4.3.22). atra pitā apitā bhavati mātā amātā lokā alokā devā adevā vedā avedāh . . . tīrno hi tadā sarvān śokān. . . .

'In this (truth of Self) father is no father, mother is no mother, worlds are no worlds, gods are no gods, *Vedas* are no *Vedas* . . . (the spiritual aspirant) in this circumstance has transcended all miseries.'

33 na śāṁbhavaṁ śāktika-mānavaṁ na vā
piṇḍaṁ ca rūpaṁ ca padādikaṁ na vā
āraṁbha-niṣpatti ghaṭādikam ca no
taṁ īśam ātmānaṁ upaiti śāśvatam.

'There is no greatness attributed to *Śaṁbhu*, no greatness attributed to *Śakti*, no greatness attributed to *Manu*, there is no content, no form, no limbs feet and so on, no entity such as a jar which is produced and furnished. That is the Lord Self ever enduring. Him he attains.'

Muṇḍaka (3.2.10–11): tadetad ṛcābhyuktam. kriyāvantah śrotriyāh brahmaniṣṭhāh svayam juhuta ekarṣi śraddhāvantah teṣāṁ evaisāṁ brahma vidyāṁ vadeta tadetat satyaṁ . . . naitad acīrna vrato adhīte.

'This that is so far expounded is established by the hymn. These that are active (in the direction of knowledge), those that are devoted to *Śruti*, those that are devoted to *Brahman*, those that have self-sacrifice, those that have allegiance to one seer, that is, the seer of *Veda*, only to these this science of *Brahman* ought to be taught. What is stated so far is true. This science, one who has not taken a vow shall not study.'

34. yasya svarūpāt sacarācaraṁ jagad
utpadyate tiṣṭhati līyatepi vā
payo-vikārād iva phena-budbudās
taṁ īśaṁ ātmānaṁ upaiti śāśvataṁ.

'This is Its essence from which the whole world, moving and non-moving, is produced, maintained and destroyed even as the bubbles on the foam owing to the change in water. That is the Lord Self, the all-enduring. Him he attains.'

Taittirīya (3.1): yato vā imāni bhūtāni jāyante. yena jātāni jīvanti. yat prayanti abhi saṁviśanti. tad vijijnāsasva tad brahmeti.

'From which all these creatures are born, by which those that are born are maintained, in which they are destroyed, into which they enter, enquire into It. That is *Brahman*. This the conclusion.'

35. nāsā-nirodho na ca dṛṣṭir āsanaṁ
bodhopy abodhopi na yatra bhāsate
nāḍī-pracāropi na yatra kiṁcit
taṁ īśāṁ ātmānaṁ upaiti śāśvataṁ.

'No breath-control need we here, nor the steady stare nor the postures of the body. Nothing is here to be learned or unlearned, nor need we the regulation of nerves. One merely attains the Supreme and Eternal Self.'

Kaṭha (2.6.16): śataṁ caikā ca hṛdayasya nāḍyah tāsāṁ mūrdhānaṁ abhinissṛtaikā. tayordhvaṁ āyan amṛtatvaṁ eti.

'The nerves that belong to the heart are one hundred and one. Above all of them, that is, at the top of them there is extended one nerve. The person who transcends, that is, goes above both these (nerves) attains to immortality.'

36. nānātvaṁ ekatvam ubhatvaṁ anyatā
aṇutva-dīrghatva-mahatva-śūnyatā
mānatva-meyatva-samatva-varjitaṁ
taṁ īśaṁ ātmānaṁ upaiti śāśvataṁ.

'There is (in the truth) the absence of manifoldness, oneness, duality, otherness, infinitesimalness, length and largeness. It is devoid of the state of being proved by something else. It is devoid of the state of being an object. It is devoid of the state of being compared to other things. That is the Lord Self, the all-enduring. Him he attains.'

Bṛhad-Āraṇyaka (3.8.8): sa hovāca etaddhaitad akṣaraṁ gārgi brāhmaṇā abhivadanti asthūlam anaṇu ahrasvaṁ adīrghaṁ. . . .

'He (Yāhnavalkya) said—Indeed similarly as those *brāhmaṇas* teach, O Gārgi! this imperishable Truth is that which is not gross, not infinitesimal, not short, not long. . . .'

37. susaṁyamī vā yadi vā na saṁyamī
susangrahī vā yadi vā na sangrahī
niṣkarmako vā sakarmakaḥ
taṁ īśaṁ ātmānam upaiti śāśvataṁ.

'Whether he is a mendicant or a non-mendicant, whether he has amassed wealth or has not amassed wealth, whether he has not done his ritualistic duty or has done his ritualistic duty, he attains the Lord Self, the all-enduring.'

Bṛhad-Āraṇyaka (3.8 10)· ya etad akṣaram gārgi viditvā asmāl lokāt praiti sa brāhmanaḥ.

'He who, O Gargi! having understood this imperishable Truth goes out of this world is *Brāhmaṇa* '

38 mano na buddhiḥ na śarīraṁ indriyaṁ
tanmātra-bhūtāni na bhūta-pancakaṁ
ahaṁkṛtis cāpi viyat-svarūpakaṁ
taṁ īśaṁ ātmānaṁ upaiti śāśvatam.

'There is no mind, no intellect, no body, no sense organ, no subtle elements, no five-fold element, no "I"ness. (the truth) is of the nature of space. That is the Lord Self, the all-enduring. Him he attains.'

Katha (1.2.21) aśarīraṁ śarīresu . . . mahāntam vibhuṁ ātmānaṁ matvā dhīro na śocati

'(The Self) is bodiless in the bodies. . . . It is the highest. It is omnipotent It is Self. Having understood this, an aspirant becomes a man of wisdom. He does not suffer misery.'

39 vidhau nirodhe paramātmatāṁ gate
na yoginas cetasi bhedavarjite
śaucam na vāśaucam alingabhāvanā
sarvam vidheyam yadivā niṣidhyate.

'If all the commandment is negated, if everything is realised to be the highest Self, if the mind is free from dualistic ideas, and if the talk of luck and so on are abandoned, then in the case of that aspirant there is neither purity nor impurity, nor the distinction of sex.'

Kaṭha (1.2.14)· anyatra dharmāt anyatrādharmāt anyatrāsmāt kṛtākṛtāt. anyatra bhūtāc ca bhavyāc ca yat tat paśyasi tadvada.

'Beyond duty, beyond non- duty, beyond this which is done and beyond this which is not done, beyond what is past and beyond what is to come, that which you see tell me that. . . .'

40. mano vaco yatra naśaktaṁ īrituṁ
nūnaṁ kathaṁ tatra gurūpadeśatā
imāṁ kathāṁ uktavato guroḥ tad
tad yuktasya tattvaṁ hi samaṁ prakāśate.

'If that is what (which) mind and speech are not capable of expounding, where then is the possibility of having instruction from a preceptor with reference to it? From the (real) preceptor who has received this discourse and who has realised the union with that Truth, the Truth of equipoise itself shines indeed.'

Muṇḍaka (1.2.12): tad vijnānārthaṁ sa guruṁ evābhigacchet samit-pāṇiḥ śrotriyaṁ brahma niṣṭhaṁ.

'Having disowned all egohood the student ought to go to a *guru* (teacher) who follows the tradition of *Śruti* and who is devoted to *Brahman* (as expounded by *Śruti*).'

Chāndogya (4.9.3): acāryād hi eva vidyā viditā sādhiṣṭhaṁ prāpayati.

'Only that learning which is obtained from a (proper) preceptor leads one to the goal.'

Chāndogya (4.14.1): ācāryas tu te gatiṁ vaktā.

'Only ācārya (*guru*) is the person that tells you the right direction.'

śrī dattātreya- viracitāyāṁ avadhūta- gītāyāṁ
ātma-saṁvittyupadeśo nāma dvitīyodhyāyaḥ.

'Thus ends the second chapter entitled "The Instruction of Knowledge" in the *Avadhūta-Gītā* composed by Śrī Dattātreya.'

CHAPTER III

Avadhūta says:—

1. guṇa-viguṇa-vibhāgo vartate naiva kiṁcit
rati-virati-vihīnaṁ nirmalaṁ niṣprapancaṁ
guṇa-viguṇa-vihīnaṁ vyāpakaṁ viśva-rūpaṁ
kathaṁ ahaṁ iha vande vyoma-rūpaṁ śivaṁ vai.

'The distinction of virtue and vice, pleasure and pain does not apply to It which is unsoiled and unworldy, omnipresent and omnimorphous like space itself. How shall I pay homage to this Holy Being?'

2. śvetādi-varṇa-rahito niyataṁ śivaś ca
kāryaṁ hi kāraṇaṁ idaṁ hi paraṁ śivaś ca
evaṁ vikalparahitoham alaṁ sivaśca
svātmānaṁ ātmani sumitra kathaṁ namāmi?

'It is devoid of colours like white and the like. It is self-possessed and holy. It is both the cause and effect of itself. It is distinctionless and stainless It is the Holy Being. O good friend! How shall I salute the Self with the Self?'

3. nirmūla-mūla-rahito hi sadoditoham
nirdhūma-dhūma-rahito hi sadoditoham
nirdīpa-dīpa-rahito hi sadoditohaṁ
jnānāmṛtaṁ samarasam gaganopamohaṁ.

'I am radically unoriginated and ever risen. Unclouded, no cloud can conceal me I am ever risen. Unlighted, no light can make me shine for I am ever risen. I am the nectar of knowledge, imbued with harmony, and am like the vault of heaven.'

(The word *ahaṁ* is used in this verse in two circumstances. (1) *sadoditaḥ ahaṁ*: In this expression the word *ahaṁ* is in the masculine gender. (2) *jnānāmṛtam samarasaṁ gaganopamoham*· In this expression the attributes of *ahaṁ* are both in neuter gender and in masculine gender. So the circumstance in which this *ahaṁ* is used is different from the circumstance in which *ahaṁ* is used in the former case. Further, *Bṛhad-Āraṇyaka* (1.4.1) says with reference to *Ātman* the ground of all *ahaṁ nāmā abhavat*. 'It became the bearer of the name *ahaṁ*.' This gives the idea that the Truth is *Ātman* and that is 'I'. Further the same *Upaniṣad* (1.6.1) says *samaṁ . . . brahma . . . sarvāni nāmāni bibharti*. 'Equipoise is *Brahman*. . . . All names it bears.' *Aham* is one of these names.

In keeping with these ideas *ahaṁ* coming at the end of the verse is taken to be a separate attitude of the Truth and it is translated as 'That is I'. The idea contained in this translation is that the knowledge of the truth is the knowledge of 'I'. As it is already noted under the first verse of the *Jīvanmukta-Gītā* what is commonly called 'I' is not the 'I' presented as Truth. The word 'I' is primarily the name of the Ultimate Truth. Understood thus the truth taught by the last line becomes the reason for the previous statements in the verse. The same is the construction with reference to similar passages.)

4. niṣkāma-kāmaṁ iha nāma kathaṁ vadāmi
nissanga-sangaṁ iha nāma kathaṁ vadāmi
nissāra-sāra-rahitaṁ ca kathaṁ vadāmi
jnānāmṛtam samarasaṁ gaganopamohaṁ.

'It is the desireless desire. How shall I name it? It is the unattached attachment. How shall I describe it? It is insubstantial and devoid of a core. What shall I say of it? I am the nectar of knowledge, the harmony of things and like unto the vault of heaven.'

5. advaita-rūpaṁ akhilaṁ kathaṁ vadāmi
dvaita-svarūpaṁ akhilaṁ hi kathaṁ vadāmi
nityaṁ tv anityaṁ akhilaṁ hi kathaṁ vadāmi
jnānāmṛtaṁ samarasaṁ gaganopamohaṁ.

'All this is the form of the non-dual reality. How shall I describe it? All this is also divided. How shall I propound it? All this is eternal and evanescent again. What shall I say of it? I am the nectar of knowledge, the harmony of things, and like unto the vault of heaven.'

6. asthūlaṁ hi no nahi kṛśaṁ na gatāgataṁ hi
ādyanta-madhya-rahitaṁ na parāparaṁ hi
satyaṁ vadāmi khalu vai paramārtha-tattvaṁ
jnānāmṛtaṁ samarasam gaganopamohaṁ.

'It is neither thick nor thin. It neither moves nor remains unmoved. It has no beginning, no middle and no end. It is neither the high nor the low. I am indeed speaking the truth about Ultimate Reality. It is the nectar of knowledge, the harmony of things and like unto the vault of heaven.'

7. saṁviddhi sarva-karaṇāni nabho-nibhāni
saṁviddhi sarva-viṣayāś ca nabho-nibhāś ca
saṁviddhi caikaṁ amalaṁ na hi bandha-muktaṁ
jnānāmṛtaṁ samarasaṁ gaganopamohaṁ.

'Know all organs of sense to be (intangible) like the sky. Know all objects of sense to be like the sky. Know the one stainless being who is neither bound nor free. I am the nectar of knowledge, the harmony of things and like unto the vault of heaven.'

8. durbodha bodha-gahano na bhavāmi tāta
durlakṣya lakṣya-gahano na bhavāmi tāta
āsanna-rūpa-gahano na bhavāmi tāta
jnānāmṛtaṁ samarasaṁ gaganopamohaṁ.

'I am beyond knowledge and cannot be reached by knowledge. I am invisible and am not the object of sight. I have no form which is accessible. I am the nectar of knowledge, the harmony of things and like unto the vault of heaven.'

9. niskarma-karma-dahano jvalano bhavāmi
nirduhkha-duhkha-dahano jvalano bhavāmi
nirdeha-deha-dahano jvalano bhavāmi
jnānāmrtaṁ samarasam gaganopamohaṁ.

'Though inactive, I am the fire that consumes all action. Though sorrowless, I am the fire that consumes all sorrow. Though thirstless, I am the fire that consumes all thirst. I am the nectar of knowledge, the harmony of things, and like unto the vault of heaven.'

10. niṣpāpa-pāpa-dahano hi hutāśanohaṁ
nirdharma-dharma-dahano hi hutāśanohaṁ
nirbandha-bandha-dahano hi hutāśanoham
jnānāmrtaṁ samarasam gaganopamoham.

'Sinless as I am, I am the sacrificial fire that consumes all sin. Unprescribed I am the sacrificial fire that consumes all prescriptions. *Unbound, I am the sacrificial fire that scorches all bondage* I am the nectar of knowledge, the harmony of things and like unto the vault of heaven '

11. nirbhāva-bhāvarahito na bhavāmi vatsa
niryoga-yoga-rahito na bhavāmi vatsa
niścitta-citta-rahito na bhavāmi vatsa
jnānāmrtaṁ samarasaṁ gaganopamoham.

'Though unaffected, I am not without affection, My Dear Child! Though unyoked, I am not without a yoke, My Dear Child! Though mindless, I am not without mind, My Dear Child! I am the nectar of knowledge, the harmony of things and like unto the vault of heaven.'

12. nirmoha-moha-padavīta na me vikalpah
niśśoka-śoka-padavīti na me vikalpaḥ
nirlobha-lobha-padavīti na me vikalpaḥ
jnānāmrtaṁ samarsaṁ gaganopamohaṁ.

'I never fancy dupes as hopes I never fancy griefs as joys I never fancy greed as greedlessness I am the nectar of knowledge, the harmony of things and like unto the vault of heaven.'

13. saṁsāra-santati-latā na ca me kadācit
saṁtosa-santati-sukhe na ca me kadācit
ajnāna-bandhanam idaṁ na ca me kadācit
jnānāmṛtam samarasaṁ gaganopamohaṁ.

'The creeper of worldliness has not entwined itself round me. The concatenation of pleasures does not give me happiness. I am not enslaved by ignorance. I am the nectar of knowledge, the harmony of things and like unto the vault of heaven.'

14. saṁsāra-santatir ajo na ca me vikāraḥ
santāpa-santati-tamo na ca me vikāraḥ
satvaṁ svadharma-janakaṁ na ca me vikāraḥ
jnānāmṛtaṁ samarasaṁ gaganopamohaṁ.

'The stained train of worldliness leaves me unaffected. The gloom of a perpetual stream of anguish leaves me unaffected. I stand unaffected again by a virtue causing one to do his prescribed duties. I am the nectar of knowledge, the harmony of things and like unto the vault of heaven.'

15. santāpa-duḥkha-janako na vidhiḥ kadācit
santāpa-yoga-janitaṁ na manaḥ kadācit
yasmād ahaṅkṛtir iyaṁ na ca me kadācit
jnānāmṛtaṁ samarasaṁ gaganopamohaṁ.

'The fate that ordains anguish and pain is not for me; Not for me the mind tormented by tortuous meditation. Not for me that which induces egotism. I am the nectar of knowledge, the harmony of things and like unto the vault of heaven.'

16. niṣkaṁpa-kaṁpa-nidhanaṁ na vikalpa-kalpaṁ
svapna-prabodha-nidhanaṁ na hitāhitaṁ hi
nissāra-sāra-nidhanaṁ na carācaraṁ hi
jnānāmṛtaṁ samarasaṁ gaganopamohaṁ.

'It is untrembling and makes all trembling cease. There is neither slumber nor wakefulness for it. Nothing that is propitious or unpropitious, insubstantial; it melts away all substance. Nothing moves nor remains unmoved for it. It is the nectar of knowledge, the harmony of things and like unto the vault of heaven.'

17. no vedya-vedakaṁ idaṁ na ca hetu-tarkyaṁ
vācāmagocaraṁ idaṁ na mano na buddhiḥ
evaṁ kathaṁ hi bhavataḥ kathayāmi tattvaṁ
jnānāmṛtaṁ samarasaṁ gaganopamohaṁ.

'It is neither the knower nor the known; It is not cause to be investigated by logic; it is beyond the ken of speech, mind and intellect.

How shall I relate this reality to you? I am the nectar of knowledge, the harmony of things, and like unto the vault of heaven.'

18. nirbhinna-bhinna-rahitam paramārtha-tattvaṁ
antar bahir na hi katham paramārtha-tattvaṁ
prāk sambhavaṁ na ca rataṁ na hi vastu kimcit
jnānāmrtaṁ samarasaṁ gaganopamohaṁ.

'The Ultimate Reality is impartite and remains partless; It has neither an inner nor an outer for it. It is neither produced in the past nor does it delight in producing. It is not a thing among things. I am the nectar of knowledge, the harmony of things, and like unto the vault of heaven.

19 rāgādi-doṣa-rahitaṁ tv aham eva tattvaṁ
daivādi-dosa-rahitam tv ahaṁ eva tattvam
samsāra-śoka-rahitaṁ tv ahaṁ eva tattvaṁ
jnānāmrtam samarasam gaganopamoham.

'I am the Reality free from the blemish of passion and the like I am the Reality, free from the flaw of fate. I am the Reality free from the grief of a groaning world. I am the nectar of knowledge, the harmony of things, like unto the vault of heaven.'

20. Sthāna-trayam yadi ca neti kathaṁ turīyaṁ?
kāla-trayaṁ yadi ca neti katham diśaś ca?
śāntaṁ padaṁ hi paramaṁ paramārtha-tattvaṁ
jnānāmrtaṁ samarasaṁ gaganopamoham.

'How can there be a fourth state when there are not the three? How can there be a direction without the three-fold division of time? The Ultimate Reality is the state of the Highest Repose. I am the nectar of knowledge, the harmony of things and like unto the vault of heaven.'

21. dīrgho laghuh punar itīha na me vibhāgah
vistāra sankaṭaṁ itīha na me vibhāgah
konaṁ hi vartulaṁ itīha na me vibhāgah
jnānāmṛtaṁ samarasaṁ gaganopamoham.

'Distinctions of long or short, broad or narrow are not for me; distinctions of angle and circle have no relevance for me; I am the nectar of knowledge, the harmony of things and like unto the vault of heaven.'

22. mātā pitādi tanayādi na me kadācit
jātaṁ mṛtaṁ na ca mano na ca me kadācit
nirvyākulaṁ sthiraṁ idaṁ paramārtha-tattvaṁ
jñānāmṛtaṁ samarasaṁ gaganopamohaṁ.

'I have neither mother nor father nor offspring; there is neither birth nor death for me; nor a mind. This Ultimate Reality is unagitated and firm. I am the nectar of knowledge, the harmony of things, and like unto the vault of heaven.'

23. śuddhaṁ viśuddhaṁ avicāraṁ ananta-rūpaṁ
nirlepa-lepaṁ avicāraṁ ananta-rūpaṁ
niṣkhaṇḍa-khaṇḍaṁ avicāraṁ ananta-rūpaṁ
jñānāmṛtaṁ samarasaṁ gaganopamohaṁ.

'It is the purest of pure things, beyond reflection; having infinite forms. It is the unadhering but that to which everything adheres; beyond reflection, having infinite forms. It is undivided but the principle of division itself; beyond reflection and having infinite forms. I am the nectar of knowledge, the harmony of things, and like unto the vault of heaven.'

24. brahmādayaḥ sura-gaṇāḥ kathaṁ atra santi
ṣvargādayo vasatayaḥ kathaṁ atra santi
yady ekarūpaṁ amalaṁ paramārtha-tattvaṁ
jñānāmṛtaṁ samarasaṁ gaganopamohaṁ.

'How do Brahmā and the hosts of gods exist there? Whence can there be heaven and the like? The Ultimate Reality is all of a piece and undefective. I am the nectar of knowledge, the harmony of things and like unto the vault of heaven.'

25. nirneti neti vimalohi kathaṁ vadāmi
niśśeṣa śeṣa vimalohi kathaṁ vadāmi
nirliṅga liṅga vimalohi kathaṁ vadāmi
jñānāmṛtaṁ samarasaṁ gaganopamohaṁ.

'How can I aver of this spotless one that it is not this nor that? How can I aver of this spotless one that it is the residue of a residueless entity? How can I aver of this spotless one that it is of a sex when it is the sexless one? I am the nectar of knowledge, the harmony of things and like unto the vault of heaven.'

26. niskarma-karma paramam satatam karomi
nissaṅga-sanga-rahitaṁ paramaṁ vinodam
nirdeha-deha-rahitam satataṁ vinodaṁ
jnānāmrtam samarasaṁ gaganopamohaṁ.

'Though inactive, I am ever engaged in the highest activity. Though free from all attachment I drive away all tedium, though bodiless, I am ever in delight. I am the nectar of knowledge, the harmony of things and like unto the vault of heaven.'

27. māyā-prapanca-racanā na ca me vikāraḥ
kauṭilya-ḍambha-racanā na ca me vikārah
satyānrteti-racanā na ca me vikārah
jnānāmrtaṁ samarasaṁ gaganopamohaṁ.

'The wonderful structure of the world does not cause any change in me. Its crookedness and deceit have no effect on me. Truth and lying produce no disturbance in me. I am the nectar of knowledge, the harmony of things and like unto the vault of heaven.'

28. sandhyādi-kāla-rahitaṁ na ca me viyogah(o)
hy antah-prabodha-rahitaṁ badhiro na mūkaḥ
evaṁ vikalpa-rahitam na ca bhāva-śuddhaṁ
jnānāmrtaṁ samarasaṁ gaganopamohaṁ

'To that there is no eventide or anything like it, no parting from anything, there is no awakening from within to it; there is neither deaf nor dumb for it; there is neither purity of disposition nor its destruction from it, I am the nectar of wisdom, the harmony of things and like unto the vault of heaven.'

29. nirnātha-nātha-rahitaṁ hi nirākulaṁ vai
niścitta-citta-vigataṁ hi nirākulaṁ vai
saṁviddhi sarva-vigatam hi nirākulaṁ vai
jnānāmṛtaṁ samarasam gaganopamohaṁ.

'It has no master and is free from perplexity; It has no mind and is free from perplexity, understand it to be unfettered by anything; it is free from perplexity, I am the nectar of wisdom, the harmony of things and like unto the vault of heaven.'

30. kāntāra-mandiraṁ idaṁ hi katham vadāmi
saṁsiddha-samśayaṁ idaṁ hi kathaṁ vadāmi
evaṁ nirantara-samam hi nirākulaṁ vai
jnānāmrtaṁ samarasaṁ gaganopamoham.

'How indeed can I aver this to be a mansion in the wilderness? How indeed can I aver that it is all a substantiated uncertainty? It is ever in equilibrium and remains undisturbed; I am the nectar of wisdom, the harmony of things and like unto the vault of heaven.'

31. nirjīva-jīva-rahitaṁ satataṁ vibhāti
nirbīja-bīja-rahitaṁ satataṁ vibhāti
nirvāna-bandha-rahitaṁ satataṁ vibhāti
jnānāmṛtaṁ samarasaṁ gaganopamohaṁ.

'It is lifeless and though devoid of life it shines ever and anon. It is seedless and though seedless it flourishes ever and anon. It is liberated and though unfettered it shines ever and anon. I am the nectar of wisdom, the harmony of things and like unto the vault of heaven.'

32. saṁbhūti-varjitaṁ idaṁ satataṁ vibhāti
saṁsāra-varjitaṁ idaṁ satataṁ vibhāti
saṁhāra-varjitaṁ idaṁ satataṁ vibhāti
jnānāmṛtaṁ samarasaṁ gaganopamohaṁ.

'It is free from origination and shines ever and anon. It is free from mundane existence and shines ever and anon. It is free from destruction and shines ever and anon. I am the nectar of wisdom, the harmony of things and like unto the vault of heaven.'

33. ullekhamātraṁ api te na ca nāma-rūpaṁ
nirbhinna-bhinnaṁ api te na hi vastu kiṁcit
nirlajja-mānasa karoṣi kathaṁ viṣādaṁ
jnānāmṛtaṁ samarasaṁ gaganopamohaṁ.

'You can only be mentioned but you have neither name nor form. Your are unseparated and there is nothing that can exist apart from you. O unabashed mind! Why dost thou get wearied? I am the nectar of wisdom, the harmony of things and like unto the vault of heaven.'

34. kiṁ nāma rodiṣi sakhe na jarā na mṛtyuḥ
kiṁ nāma rodiṣi sakhe na ca janma-duḥkhaṁ
kiṁ nāma rodiṣi sakhe na ca te vikāraḥ
jnānāmṛtaṁ samarasaṁ gaganopamohaṁ.

'Why moanest thou, friend; there is neither decrepitude nor death for you? Why moanest thou, friend, there is no travail of birth for you? Why moanest thou, friend, there is no perversion in you? I am the nectar of wisdom, the harmony of things and like unto the vault of heaven.'

35 kiṁ nāma rodisi sakhe na ca te svarūpaṁ
kiṁ nāma rodisi sakhe na ca te virūpam
kiṁ nāma rodisi sakhe na ca te vayāṁsi
jnānāmrtaṁ samarasam gaganopamohaṁ.

'Why moanest thou, friend; there is no figurement nor disfigurement for you? Why moanest thou, friend; growing age is not for you? I am the nectar of wisdom, the harmony of things and like unto the vault of heaven.'

36. kim nāma rodisi sakhe na ca te vayāmsi
kim nāma rodiṣi sakhe na ca te manāmsi
kiṁ nāma rodiṣi sakhe na tavendriyāni
jnānāmrtam samarasaṁ gaganopamoham.

'Why moanest thou, friend, growing age is not for you? Why moanest thou, friend, mind and the senses are not for you? I am the nectar of wisdom, the harmony of things and like unto the vault of heaven.'

37. kim nāma rodisi sakhe na ca te sti kāmah
kiṁ nāma rodiṣi sakhe na ca te pralobhah
kiṁ nāma rodiṣi sakhe na ca te vimohaḥ
jnānāmrtaṁ samarasaṁ gaganopamohaṁ.

'Why moanest thou, friend; lusts do not assail you; greed does not afflict you? Infatuation does not move you. I am the nectar of wisdom, the harmony of things and like into the vault of heaven'

38. aiśvaryam icchasi kathaṁ na ca te dhanāni
aiśvaryaṁ icchasi katham na ca te hi patnī
aiśvaryam icchasi kathaṁ na ca te mameti
jnānāmṛtam samarasaṁ gaganopamohaṁ.

'Wealth is not for you; so how can you hanker after it? Thou hast no wife; so how can you hanker after wealth? Thou hast nothing that you wish to own as thine; So how can you hanker after wealth? I am the nectar of wisdom, the harmony of things and like unto the vault of heaven.'

39 Linga- prapanca--januṣī na ca te na me ca
nirlajja-mānasaṁ idaṁ ca vibhāti bhinnaṁ
nirbheda-bheda-rahitaṁ na ca te na me ca
jnānāmṛtaṁ samarasam gaganopamohaṁ.

'The false world is neither for you nor for me; the immodest mind fancies itself as different from it; the undifferentiated is not for you or for me. I am the nectar of wisdom, the harmony of things and like unto the vault of heaven.'

40. novāṇumātraṁ api te hi virāga-rūpaṁ
novāṇumātraṁ api te hi sarāga-rūpaṁ
novāṇumātraṁ api te hi sakāma-rūpaṁ
jnānāmṛtaṁ samarasaṁ gaganopamohaṁ.

'Thou hast not even a moiety of contradictory qualities or identical qualities; nor have you any form born of desire; I am the nectar of wisdom, the harmony of things and like unto the vault of heaven.'

41. dhyātā na te hi hṛdaye na ca te samādhiḥ
dhyānām na te hi hṛdaye na bahiḥ pradeśaḥ
dhyāyām na ceti hṛdaye na hi vastu-kālo
jnānāmṛtaṁ samarasaṁ gaganopamohaṁ.

'There is no object to be meditated upon in your heart nor perfect absorption in it; there is no inner meditation in your heart nor any external space that lies outside it; there is no object of meditation in the heart and nothing that transpires in time. I am the nectar of wisdom, the harmony of things and like unto the vault of heaven.'

42. yat sārabhūtaṁ akhilaṁ kathitaṁ mayā te
na tvaṁ na me na mahato na guruḥ na śiṣyaḥ
svacchanda-rūpa-sahajaṁ paramārtha-tattvaṁ
jnānāmṛtaṁ samarasaṁ gaganopamohaṁ.

'You have been told by me all that constitutes the core of truth; nothing there is which is big, neither teacher nor the taught. The Ultimate Reality is inherently spontaneous. I am the nectar of wisdom, the harmony of things and like unto the vault of heaven.'

43. kathaṁ iha paramārthaṁ tattvaṁ ānanda-rūpaṁ
kathaṁ iha paramārthaṁ naivaṁ ānanda-rūpam
kathaṁ iha paramārthaṁ jnāna-vijnāna-rūpaṁ
yadi paraṁ ahaṁ ekaṁ vartate vyoma-rūpaṁ.

'How can Ultimate Reality be of the nature of bliss? How can Ultimate Reality be of the nature of knowledge or transcendental knowledge whilst the highest 'Me' exists extended like space?

44 dahana-pavana-hīnaṁ viddhi vijnānaṁ ekaṁ.
avani-jala-vihīnaṁ viddhi vijnāna-rūpam·
sama-gamana-vihīnaṁ viddhi vijnānaṁ ekam
gaganaṁ iva viśālaṁ viddhi vijnānam ekam.

'It neither burns like fire nor blows like air—know that to be the *one* transcendental knowledge. It is not land or the sea Know that to be *the one transcendental* knowledge, it does not proceed with anything else, know that to be transcendental knowledge. It is like space. Know that to be transcendental knowledge.'

45. na śūnya-rūpam na viśūnya-rūpam
na śuddha-rūpaṁ na viśuddha-rūpam
rūpaṁ virūpam na bhavāmi kiṁcit
svarūpa-rūpaṁ paramārtha tattvam.

'It is neither a void nor a plenum; it is neither pure nor impure; it is neither beautiful nor ugly. Ultimate Reality is only like itself '

46 munca munca hi saṁsāraṁ tyāgaṁ munca hi sarvathā
tyāgātyāga-viṣaṁ śuddham amrtaṁ sahajaṁ dhruvaṁ.

'Abandon ye worldliness; abandon ye renunciation, renouncing or non-renouncing is irrelevant to truth which is immortal, inherent and certain.'

iti śrī dattātreya-viracitāyāṁ avadhūta-gītāyāṁ
ātma-samvitty-upadeśo nāma trtīyodhyāyah

'Thus is the third chapter entitled "The Instruction of Wisdom pertaining to the Truth of Self" in the *Avadhūta-Gītā* composed by Śrī Dattātreya '

CHAPTER IV

Śrī Dattātreya says:—

1. nāvāhanaṁ naiva visarjanaṁ vā
puspāni patrāni kathaṁ bhavanti
dhyānāni mantrāni katham bhavanti
samāsamam caiva śivārcanaṁ ca.

'Whence can there be invocation or laying down? or worship with flowers or leaves? Wherefore the relevance of meditation and muttering of hymns? Whereby can there be worship of the same by the same, the worship of an external deity?'

2. na kevalaṁ bandha-vibandha-mukto
na kevalaṁ śuddha-viśuddha-muktaḥ
na kevalaṁ yoga-viyoga-muktaḥ
sa vai vimukto gaganopamohaṁ.

'It is not only free from bondage and release. It is not only free from the pure and the impure. It is not only free from discipline and non-discipline. But it is freedom itself. It is space-like. That is "I".'

3. sanjāyate sarvaṁ idaṁ hi tathyaṁ
sanjāyate sarvaṁ idaṁ vitathyaṁ
evaṁ vikalpo mama naiva jātaḥ
svarūpa-nirvānaṁ anāmayohaṁ.

' "This is born, hence real; this is born and hence is unreal". Such ideas are foreign to me. I am of the nature of bliss and am defectless.'

4. na sānjanaṁ caiva niranjanaṁ vā
na cāntaraṁ vāpi nirantaraṁ vā
antarvibhinnaṁ na hi me vibhāti
svarūpa-nirvāṇaṁ anāmayohaṁ.

'Neither that which has defects, nor that which has no defects; neither (that which has) interval nor that which has no interval, nor that which is in itself broken presents itself to me. I am of the nature of bliss and am defectless.'

5. abodha-bodho mama naiva jāto
bodha-svarūpaṁ mama naiva jātaṁ
nirbodha-bodhaṁ ca kathaṁ vadāmi
svarūpa-nirvāṇaṁ anāmayohaṁ.

'The knowledge that presupposes non-knowledge is never produced in me. The disposition of being knowledge is never produced in me. How can I expound knowledge in its relation to non-knowledge? I am of the nature of bliss and am defectless.'

6. na dharma-yukto na ca pāpa-yukto
na bandha yukto na ca mokṣa-yuktaḥ
yuktaṁ tv ayuktaṁ na ca me vibhāti
svarūpa-nirvāṇaṁ anāmayohaṁ.

'I am neither meritorious nor sinful. I am neither bound nor free. There is nothing proper or improper for me. I am of the nature of the bliss and am defectless.'

7. parāparaṁ vā na ca me kadācit
madhyastha-bhāvo hi na cāri-mitraṁ
hitāhitaṁ cāpi kathaṁ vadāmi
svarūpa-nirvānam anāmayoham.

'I have no sense of superior or inferior or middling. I have no enemies or friends. How can I speak of good and evil? I am of the nature of bliss and am defectless.'

8. nopāsako naivaṁ upāsyarūpam
na copadeśo na ca me kriyā ca
saṁvit-svarūpaṁ ca katham vadāmi
svarūpa-nirvānaṁ anāmayohaṁ.

'Neither the worshipper nor that which is worshipped, neither instruction nor any ritual, is relevant to me. The Truth is of the nature of knowledge. How can I expound It? I am of the nature of bliss and am defectless.'

9 no vyāpakaṁ vyāpyaṁ ihāsti kiṁcit
no cālayaṁ vāpi nirālayaṁ vā
aśūnya-sūnyaṁ ca kathaṁ vadāmi
svarūpa-nirvānam anāmayohaṁ.

'There is in this circumstance, nothing pervading, nothing less pervading. There is no place of rest, not even the absence of such place. The Truth is something as well as nothing. How can I expound It? I am of the nature of bliss and am defectless.'

10. na grāhako grāhyakaṁ eva kiṁcit
na kāranaṁ vā mama naiva kāryaṁ
acintya-cintyaṁ ca katham vadāmi
svarūpa-nirvānaṁ anāmayoham.

'To me there is neither the apprehender nor the apprehended; neither cause nor effect; neither thinkable nor unthinkable can be asserted of me. I am of the nature of bliss and am defectless.'

11. na bhedakaṁ vāpi na caiva bhedyaṁ
na vedakaṁ mama naiva vedyaṁ
gatāgataṁ tāta katham vadāmi
svarūpa-nirvānaṁ anāmayohaṁ.

'How can I assert of this that it is the divider or the divided, the knower or the known, the thing which goes or comes? I am of the nature of bliss and defectless.'

12. na cāsti deho na ca me videho
buddhir mano me na hi cendriyāṇi
rāgo virāgaś ca kathaṁ vadāmi
svarūpa-nirvānaṁ anāmayohaṁ.

'I have no body nor am I bodiless. I cannot be said to have intellect, mind or the senses. I have neither passion nor dispassion. I am of the nature of bliss and am defectless.'

13. ullekha-mātraṁ na hi bhinnaṁ uccaiḥ
ullekha-mātraṁ na tirohitaṁ vai
samāsamaṁ mitra kathaṁ vadāmi
svarūpa-nirvāṇaṁ anāmayohaṁ.

'It can just be mentioned and not different from what is supreme. It can just be mentioned and yet is not concealed. How can I speak of that, O Friend! which is the same in all things and yet not the same? I am of the nature of bliss and am defectless.'

14. jitendriyohaṁ tv ajitendriyo vā
na saṁyamo me niyamo na jātaḥ
jayājayaṁ mitra kathaṁ vadāmi
svarūpa-nirvāṇaṁ anāmayohaṁ.

'I have and I have not subdued the senses. I have no restraint and no discipline. Friend! How can I speak of victory or failure? I am of the nature of bliss and am defectless.'

15. amūrta-mūrtiḥ na ca me kadācit
ādy-anta-madhyaṁ na ca me kadācit
balābalaṁ mitra kathaṁ vadāmi
svarūpa-nirvāṇaṁ anāmayohaṁ.

'Form and formlessness are not for me. Beginning, middle and end are not for me. How can I speak of that, O Friend! as strong or weak? I am of the nature of bliss and am defectless.'

16. mṛtāmṛtaṁ vāpi viṣāviṣaṁ ca
sanjāyate tāta na me kadācit
aśuddha-śuddhaṁ ca kathaṁ vadāmi
svarūpa-nirvāṇaṁ anāmayohaṁ.

'To me there is neither death nor immortality, poison or nectar. How can I speak of that as pure or impure even? I am of the nature of bliss and am defectless.'

17 svapnah-prabodho na ca yoga-mudrā
naktaṁ divā vāpi na me kadācit
aturya-turyaṁ ca katham vadāmi
svarūpa-nirvānaṁ anāmayohaṁ.

'To me there is neither sleep nor awakening, nor the pose of yoga; there is neither night nor day. How can I speak of that in terms of the fourth state or the non-fourth state? I am of the nature of bliss and am defectless.'

18. samviddhi mam sarva-visarva-muktam
māyā-vimāyā na ca me kadācit
sandhyādikam karma kathaṁ vadāmi
svarūpa-nirvānam anāmayohaṁ.

'Know me as free from everything and nothing, illusion or non-illusion. How can I speak of it in terms of twilight rite? I am of the nature of bliss and am defectless.'

19 saṁviddhi mām sarva-samādhi-yuktaṁ
samviddhi mām laksya-vilakṣya-muktaṁ
yogam viyogaṁ ca katham vadāmi
svarūpa-nirvānaṁ anāmayoham.

'Understand me as imbued with the highest state of absorption, as incapable of being defined or undefined. How can I speak of that as that which unifies or divides? I am of the nature of bliss and am defectless.'

20. mūrkhopi nāham na ca paṇḍitoham
maunaṁ vimaunaṁ na ca me kadācit
tarkaṁ vitarkam ca kathaṁ vadāmi
svarūpa-nirvānaṁ anāmayohaṁ.

'I am neither ignorant nor learned To me there is neither silence nor speech How can I speak of that as logical or illogical? I am of the nature of bliss and am defectless.'

21. pitā ca mātā ca kulam na jātih
janmādi mrtyur na ca me kadācit
snehaṁ vimoham ca katham vadāmi
svarūpa-nirvānam anāmayohaṁ.

'To me there is neither father nor mother, neither family nor caste, neither birth nor death. How can I speak of that as attached or unattached? I am of the nature of bliss and am defectless.'

22. astaṁ gato naiva sadoditohaṁ
tejo-vitejo na ca me kadācit
sandhyādikaṁ karma kathaṁ vadāmi
svarūpa-nirvāṇaṁ anāmayohaṁ.

'To me there is no rising or setting, neither light nor darkness. How can I speak of that in terms of twilight rite? I am of the nature of bliss and am defectless.'

23. asaṁśayaṁ viddhi nirākulaṁ māṁ
asaṁśayaṁ viddhi nirantaraṁ māṁ
asaṁśayaṁ viddhi niranjanaṁ māṁ
svarūpa-nirvāṇaṁ anāmayohaṁ.

'Know me without doubt as unperplexed, everlasting, and unsmeared. I am of the nature of bliss and am defectless.'

24. dhyānāni sarvāni parityajanti
śubhāśubhaṁ karma parityajanti
tyāgāmṛtaṁ tāta pibanti dhīrāḥ
svarūpa-nirvāṇaṁ anāmayohaṁ.

'The strong-minded ones eschew all religious contemplation and forswear themselves of all auspicious and unauspicious acts. They quaff the nectar of renunciation. I am of the nature of bliss and am defectless.'

25. vindati vindati na hi na hi yatra
chando lakṣaṇaṁ na hi nahi tatra
samarasa-magno bhāvita-pūtaḥ
pralapati tattvaṁ paraṁ avadhūtaḥ.

'Where logical understanding is of no avail, there rhetorical assertion is also of no avail. The great *avadhūta* immersed in bliss and filled with inspiration proclaims the truth.'

iti śrī dattātreya-viracitāyāṁ avadhūta-gītāyāṁ
svāmi-kārtika-saṁvāde svātma-saṁvittyupadeśe
svarūpa-nirṇayo nāma caturthodhyāyaḥ.

'Thus is the fourth chapter entitled "Definition of the Essence" in the "Instruction of Wisdom connected with one's own self" in the course of the discussion between *Svāmi* and *Kārtika* in the *Avadhūta-Gītā* composed by Śrī Dattātreya.

CHAPTER V

Thus spake Śrī Dattātreya:

1. aum iti gaditaṁ gagana-samaṁ
tanna parāpara-sāra-vicāra iti
avilāsa-vilāsa-nirākaraṇaṁ
kathaṁ aksara-bindu-samuccaranaṁ

'It is named as "*Auṁ*" and is like the void of space. The Beyond and the After, Substance or Reflection have no meaning here. The unmanifest and the manifest are eschewable terms. While it is so, how can it be expressed in a syllable or a dot?'

2. iti tat tvam asi-prabhrti-śrutibhih
pratipāditaṁ ātmani tattvam asi
tvaṁ upādhi-vivarjita-sarva-samaṁ
kim u rodisi mānasi sarva-samaṁ.

'The scriptures proclaim "That art Thou". You are that in your self. You are free from all limiting conditions and the principle of Identity in all. Why lamentest thou then when All is One?'

3. atha ūrdhva-vivarjita-sarva-samaṁ
bahirantara-varjita-sarva-samaṁ
yadicaikavivarjita sarva-samam,
kiṁ u rodiṣi mānasi sarva-samaṁ.

'It is the self-same identity than which there is nothing higher, nor is there anything outer or inner for it, nor can it be spoken of as numerically one. It is the self-same identity. Why lamentest thou then when All is One?'

4. nahi kalpita-kalpa-vicāra iti
nahi kārana-kārya-vicāra iti
pada-sandhi-vivarjita-sarva-samam
kim u rodisi mānasi sarva-samaṁ.

'It does not admit of a discussion of conceivability or concept, of cause or effect of term and copula. It is the self-same identity. Why lamentest thou then when All is one?'

5. nahi bodha-vibodha-samādhir iti
nahi deśa-videśa-samādhir iti
nahi kāla-vikāla-samādhir iti
kiṁ u rodiṣi mānasi sarva-samaṁ.

'There is nothing here of meditation which is taught or not taught, which is in this or the other place, at this or some other time. Why lamentest thou then when All is one?'

6. nahi kuṁbha-nabho nahi kuṁbha iti
na hi jīva-vapuḥ na hi jīva iti
na hi kāraṇa-kārya-vibhāga iti
kiṁ u rodiṣi mānasi sarva-samaṁ.

'It is the space within the jar or the jar itself, it is not. the body embodying the soul nor even the soul itself. It is not the cause nor the action. Why lamentest thou then when All is one?'

7. iha sarva-nirantara-mokṣa-padaṁ
laghu-dīrgha-vicāra-vihīna iti
na hi vartula-koṇa-vibhāga iti
kiṁ u rodiṣi mānasi sarva-samaṁ.

'Herein is all the eternal state of release. It does not lend itself to short or long discussion. Distinctions of circularity and triangularity do not apply to it. Why lamentest thou then when All is one?'

8. iha śūnya-viśūnya-vihīna iti
iha śuddha-viśuddha-vihīna iti
iha sarva-visarva-vihīna iti
kiṁ u rodiṣi mānasi sarva-samaṁ.

'Void or full are meaningless here; so are pure and impure, all and none, why lamentest thou then when All is one?'

9. nahi bhinna-vibhinna-vicāra iti
bahir-antara-sandhi-vicāra iti
ari-mitra-vivarjita-sarva-samaṁ
kiṁ u rodiṣi mānasi sarva-samaṁ.

'The discussion of difference or non-difference of the outer, the inner, and the between, of foe or friend is eschewed here. It is the self-same identity. Why lamentest thou then when All is one?'

10. na hi śiṣya-viśiṣya-svarūpa iti
na carācara-bheda-vicāra iti
iha sarva-nirantara-mokṣa-padaṁ
kiṁ u rodiṣi mānasi sarva-samaṁ.

'No discussion is here of who is the disciple and who the non-disciple; which is the moving and which the non-moving. Here is the state of

liberation entire and ever lasting Why lamentest thou then when All is one?'

11. nanu rūpa-virūpa-vihīna iti
nanu bhinna-vibhinna-vihīna iti
nanu sarga-visarga-vihīna iti
kiṁ u rodisi mānasi sarva-samam.

'Is not that free from form or formlessness? Is not that free from the divided and the undivided? Is not that free from evolution or involution? Why lamentest thou then when All is one?'

12. na guṇāguṇa-pāśa-nibandha iti
mṛta-jīvana-karma-karomi katham
iti śuddha-niranjana-sarva-samaṁ
kiṁ u rodisi mānasi sarva-samam.

There is no bondage here to the rope of the *Guṇas*. When earthly life has ceased whence is the question of the doer and the deed? It is the self-same identity pure and simple. Why lamentest thou then when All is one?'

13. iha bhāva-vibhāva-vihīna iti
iha kāma-vikāma-vihīna iti
iha bodhatamaṁ khalu mokṣa-samaṁ
kiṁ u rodisi mānsasi sarva-samam.

'Existence or non-existence, desire or desirelessness, have no meaning here. This indeed is the highest teachable truth like unto liberation itself. Why lamentest thou then when All is one?'

14. iha tattva-nirantara-tattvaṁ iti
na hi sandhi-visandhi-vihīna iti
yadi sarva-vivarjita-sarva-samam
kiṁ u rodiṣi mānasi sarva-samaṁ.

'Here is the truth and the eternal truth. It has neither conjunction and disjunction. It is the self-same Identity distinguished from all else. Why lamentest thou then when All is one?'

15. aniketa-kuṭi-parivāra-samaṁ
iha saṅga-visaṅga-vihīna-paraṁ
iha bodha-vibodha-vihīna-paraṁ
kim u rodiṣi mānasi sarva-samaṁ.

'It has no particular locus, nor house to live in, nor retinue. It is all itself. It is neither related nor unrelated. It is neither taught nor untaught. Why lamentest thou then when All is one?'

16. avikāra-vikāraṁ asatyaṁ iti
avilakṣya-vilakṣyaṁ asatyaṁ iti
yadi kevalaṁ ātmani satyaṁ iti
kiṁ u rodiṣi mānasi sarva-samaṁ.

'To speak of it as formless or out of proper form is to speak an untruth. To say of it as purposeless or purposeful is to utter an untruth. The truth is that it is the sole reality. Why lamentest thou then when All is one?'

17. iha sarva tamaṁ khalu jīva iti
iha sarva-nirantara-jīva iti
iha kevala-niścala-jīva iti
kiṁ u rodiṣi mānasi sarva-samaṁ.

'Herein is the Absolute Self of all. Here is the ever-lasting Self of all. Here is the only unchanging Self of all. Why lamentest thou then when All is one?'

18. aviveka-vivekaṁ abodha iti
avikalpa-vikalpaṁ abodha iti
yadi caikanirantara-bodha iti
kiṁ u rodiṣi mānasi sarva-samaṁ.

'It is discrimination which is beyond specification. It is beyond knowledge. For this reason, it is an idea which is beyond imagination. It is beyond knowledge. Why lamentest thou then when All is one?'

19. na hi mokṣa-padaṁ nahi bandha-padaṁ
na hi puṇya-padaṁ nahi pāpa-padaṁ
na hi pūrṇa-padaṁ nahi rikta-padaṁ
kiṁ u rodiṣi mānasi sarva-samaṁ.

'It is neither the state of freedom nor of bondage. It is neither the state of merit nor of demerit. It is neither the state of fullness nor of privation. Why lamentest thou then when All is one?'

20. yadi varṇa-vivarṇa-vihīna-samaṁ
yadi kāraṇa-kārya-vihīna-samaṁ
yadi bheda-vibheda-vihīna-samaṁ
kiṁ u rodiṣi mānasi sarva-samaṁ.

'If the Identical is devoid of distinctions of colour, of cause and effect, of difference and indifference, why lamentest thou then when All is one?'

21. iha sarva-nirantara-sarva-cite
iha kevala-niścala-sarva-cite
dvipadādi-vivarjita-sarva-cite
kiṁ u rodisi mānasi sarva-samaṁ.

'For the sake of this spirit which is all and partless, for the sake of this spirit which is by itself and absolutely all-enduring, for the sake of (this) spirit which is beyond the reach of the bipeds and the like, why lamentest thou then when All is one?'

22. ati sarva-nirantara-sarva-gataṁ
ati-nirmala-niścala-sarva-gataṁ
dina-rātri-vivarjita-sarva-gataṁ
kim u rodisi mānasi sarva-samam.

'It is beyond All and yet the seamless All, pervades all; untainted and unmoved it moves in All; to it there is neither the break of day nor fall of night, that which has entered into all things. Why lamentest thou then when All is one?'

23. na hi bandha-vibandha-samāgamanaṁ
na hi yoga-viyoga-samāgamanaṁ
na hi tarka-vitarka-samāgamanaṁ
kiṁ u rodisi mānasi sarva-samaṁ.

'Bondage and freedom can never be reconciled. Discipline and no discipline can never be reconciled Reason and no reason can never be reconciled. Why lamentest thou then when All is one?'

24. iha kāla-vikāla-nirākaranaṁ
aṇu-mātra kṛśānu-nirākaranaṁ
na hi kevala-satya-nirākaranaṁ
kim u rodiṣi mānasi sarva-samaṁ.

'The question of proper and improper times is irrelevant to It. Imperfect illumination is irrelevant to It. But pure Truth is indeed never inconsistent with it. Why lamentest thou then when All is one?'

25. iha deha-videha-vihīna iti
nanu svapna-suṣupti-vihīna-paraṁ

abhidhāna vidhāna-vihīna-paraṁ
kiṁ u rodiṣi mānasi sarva-samaṁ.

'It cannot be said to be embodied or disembodied, or transcendent of dream or dreamless sleep. It is the highest, incapable of being fixed in a name. Why lamentest thou then when All is one?'

26. gaganopama-śuddha-viśāla-samaṁ
api sarva-vivarjita-sarva-samaṁ
gata-sāra-visāra-vikāra-samaṁ
kiṁ u rodiṣi mānasi sarva-samaṁ.

'It is untainted and extended like space albeit distinct from all and identical with all. It is identical in its pervasion in the essential, unessential and the deformed. Why lamentest thou then when All is one?'

27. iha dharma-vidharma-virāga taraṁ
iha vastu-vivastu-virāga taraṁ
iha kāma-vikāma-virāga taraṁ
kiṁ u rodiṣi mānasi sarva-samaṁ.

'Herein are transcended duty, non-duty and detachment. Herein are transcended entity, non-entity and non-attachment. Herein are transcended desire, non-desire and non-attachment. Why lamentest thou then when All is one?'

28. sukha-duḥkha-vivarjita-sarva-samaṁ.
iha śoka-viśoka-vihīna-paraṁ
guru-śiṣya-vivarjita-tattva-paraṁ
kiṁ u rodiṣi mānasi sarva-samaṁ.

'It is the self-same identity untouched by differences of happiness or misery, grief or joy, master and disciple. It is the supreme truth. Why lamentest thou then when All is one?'

29. na kilāṅkura-sāra-visāra iti
na calācala sāmya-visāmyaṁ iti
avicāra-vicāra-vihīnaṁ iti
kiṁ u rodiṣi mānasi sarva-samaṁ.

'It is not indeed a growth, essence or non-essence. For this reason It has not similarity or dissimilarity to that which moves and that which does not move. For this reason It is not subject to enquiry and non-enquiry. Why lamentest thou then when All is one?'

30. iha sāra-samuccaya-sāraṁ iti
kathitaṁ nijabhāva-vibheda iti
viṣaye karanatvam asatyaṁ iti
kim u rodiṣi mānasi sarva-samam

'Here is the quintessence of all essences. Yet it cannot be said to have a distinct nature of its own. It has no object out of itself for it to apprehend. Why lamentest thou then when All is one?'

31. bahudhā śrutayaḥ pravadanti yato
viyadādir idaṁ mṛga-toya-samaṁ
yadi caikanirantara-sarva-samaṁ
kim u rodiṣi mānasi sarva-samaṁ.

'The scriptures proclaim in diverse fashion that the spread-out world is like a mirage. If the Truth is the self-same seamless reality, why lamentest thou then when All is one?'

32 vindati vindati na hi na hi yatra
chando-lakṣanaṁ na hi na hi tatra
samaṛasa-magno bhāvita-pūtah
pralapati tattvam paraṁ avadhūtaḥ.

'Where there is nothing to be apprehended by logical intellect, there is nothing to be asserted in rhetorical speech. Immersed in the ecstasy of union and inwardly inspired the *Avadhūta* proclaims the highest truth.'

33 iti śrī dattātreya-viracitāyāṁ avadhūta-gītāyam
svāmi-kārtika-saṁvade ātma-saṁvittiyupadeśe
sama-dṛṣṭi-kathanaṁ nāma pancamodhyāyaḥ.

'Thus is the fifth chapter entitled "The Exposition of the Insight into Peace" in the course of Instruction of the Illumination of Self in the course of the discourse between *Svāmi* and *Kārtika* in the *Avadhūta-Gītā* composed by Śrī Dattātreya.'

CHAPTER VI

Thus spake Śrī Dattātreya·

1. bahudhā śrutayaḥ pravadanti vayaṁ
viyadādir idaṁ mṛga-toya samaṁ
yadi caika-nirantara-sarva-śivam
upameyaṁ atho hy upamā ca kathaṁ?

'The scriptures proclaim in diverse manner that we the individual selves and the spread out world are like a mirage. If Reality be one, continuous, all-pervading, and all-holy, with what can it be compared and what comparison would be apt?'

2. avibhakti-vibhakti-vihīna-paraṁ
nanu kārya-vikārya vihīna-paraṁ
yadi caika-nirantara-sarva-śivaṁ
yajanaṁ ca kathaṁ tapanaṁ ca kathaṁ.

'It is the highest that transcends the distinction of the divided and the undivided, of what can be done and what should not be done. If Reality be one, continuous, all-pervading and all-holy, where is then the sense of worshipping it and undergoing austerity for its sake?'

3. mana eva nirantara-sarva-gataṁ
hy aviśāla-viśāla-vihīna-paraṁ
mana eva nirantara-sarva-śivaṁ
manasāpi kathaṁ vacasā ca kathaṁ.

'Mind alone is capable of penetrating everywhere. To the highest there is nothing that is narrow or wide. Mind alone is capable of all good. How by mind and how by speech can it be reached?'

4. dina-rātri-vibheda-nirākaraṇaṁ
uditānuditasya-nirākaraṇaṁ
yadi caika-nirantara-sarva-śivaṁ
ravi-candraṁ asau jvalanaś ca kathaṁ.

'It rejects distinctions of day and night. To it there is neither rising nor setting. If Reality is one, continuous, all-pervading and all-holy what does it avail to it if the sun shines or the moon shines?'

5. gata-kāma-vikāma-vibheda iti
gata-ceṣṭa-viceṣṭa-vibheda iti
yadi caika-nirantara-sarva-śivam
bahir-antara-bhinna-matiś ca kathaṁ.

'It transcends desire or desirelessness, activity or inactivity. If Reality is the one, seamless, the All, and the holy, what avails the distinction of the outer or the inner and their related attitudes?'

6. yadi sāra-visāra-vihīna iti
yadi śūnya-viśūnya-vihīna iti
yadi caika-nirantara-sarva-śivam
prathamaṁ ca kathaṁ caramaṁ ca kathaṁ.

'If it is devoid of the distinction of the essential or the inessential, the void or the full, if Reality is one, seamless, the All and the holy, what avails to it as the distinction of the first and the last?'

7. yadi bheda-vibheda-nirākaranaṁ
yadi vedaka-vedya-nirākaranam
yadi caika-nirantara-sarva-śivam
tritayam ca kathaṁ turīyaṁ ca kathaṁ?

'If it is devoid of the distinction of difference and non-difference, of the knower and the known; if it is the one, seamless reality, the All and the holy, of what avail is the third state or the fourth state *to it?*

8. gaditāviditaṁ na hi satyaṁ iti
viditāviditaṁ na hi satyaṁ iti
yadi caikanirantara-sarva-śivaṁ
visayendriya-buddhi-manāṁsi kathaṁ.

'Truth is not that which is spoken of but ununderstood; known but yet not known If Reality is one, seamless, the All and the holy, of what avail is the object, the senses, the intellect and the mind?'

9. gaganaṁ pavano nahi satyaṁ iti
dharanī-dahano na hi satyaṁ iti
yadi caika-nirantara- sarva-śivaṁ
jaladaś ca kathaṁ salilam ca kathaṁ.

'If space and air are unreal, if earth and fire are unreal, if Reality is one, seamless, the All and the holy, what becomes of the rain-bearing clouds and of water that pours?'

10. yadi kalpita-loka-nirākaranaṁ
yadi kalpita-deva-nirākaranaṁ
yadi caika-nirantara-sarva-śivaṁ
guna-doṣa-vicāra-matiś ca katham.

'If the imagined worlds are rejected, if the imagined gods are eschewed, if Reality is one, seamless, the All and the holy, whence is the relevance of good and evil, ratiocination and prayer?'

11. maraṇāmaraṇaṁ hı nirākaraṇaṁ
karaṇākaraṇaṁ hi nirākaraṇaṁ
yadi caika-nirantara-sarva-śivaṁ
gamanāgamanaṁ hi kathaṁ vadati.

'If it eschews dıstinctions of death or life, the done and the undone, if Reality is one, seamless, the All and the holy, where is the relevance of terms like motion or motionlessness?'

12. prakṛtiḥ puruṣo na hi bheda iti
na hi kāraṇa-kārya-vibheda iti
yadi caika-nirantara-sarva-śivaṁ
puruṣāpuruṣaṁ ca kathaṁ vadati.

'The distinction of matter or spirit is not of any avail here, nor that of cause and effect. If Reality is one, seamless, the All and the supreme good, how can "personal" and "impersonal" be ascribed to it?'

13. tṛtīyaṁ na hi duḥkha-samāgamanaṁ
na guṇad dvitīyasya samāgamanaṁ
yadi caika-nirantara-sarva-śivaṁ
sthaviraś ca yuvā ca śiśuś ca kathaṁ.

'Of old age, youth and infancy, the last is said to be a state untouched by sorrow, the second, that of youth, is said to be careless of virtue. If Reality is one, seamless, the All and the holy, whence is the division of dotage, youth or infancy?'

14. nanu āśrama-varṇa-vihīna-paraṁ
nanu kāraṇa-kartṛ-vihīna-paraṁ
yadi caika-nirantara-sarva-śivaṁ
avinaṣṭa-vinaṣṭa-matiś ca kathaṁ.

'The highest being transcends distinctions of stages of life and classes of society, of cause and agent. If Reality is one, seamless, the All and the holy, what is that which is lost and what is that which is gained?'

15. grasitāgrasitaṁ ca vitathyaṁ iti
janitājanitaṁ ca vitathyaṁ iti
yadi caika-nirantara-sarva-śıvaṁ
avināśi vināśi kathaṁ hi bhavet.

'The distinction of the eaten and the uneaten, the produced and unproduced are irrelevant to it. If Reality is one, seamless, the All

and the holy, there is nothing that endures and nothing that is destroyed.'

16. puruṣāpuruṣasya vinaṣṭaṁ iti
vanitāvanitasya vinaṣṭam iti
yadi caika-nirantara-sarva-śivaṁ
avinoda-vinoda-matiś ca katham.

'Distinctions of man or no man, of woman or no woman are irrelevant to it. If Reality is one, seamless, the All and the holy, where is the distinction of pleasure or displeasure?'

17. yadi moha-viṣāda-vihīna paro
yadi saṁśaya-śoka-vihīna paraḥ
yadi caika-nirantara-sarva-śivaṁ
aham eti mameti katham ca punaḥ

'If states of mind like intoxication and depression, doubt or despair do not have relevance to it, if Reality is one, seamless, the All and the holy, where is again the relevance of "I" and the "mine"?'

18. nanu dharma-vidharma-vināśa iti
nanu bandha-vibandha-vināśa iti
yadi caika-nirantara-sarva-śivaṁ
iha duḥkha-viduḥkha-matiś ca kathaṁ

'Distinctions of merit or demerit are anulled in it; so also of bondage or freedom. If Reality then is one, seamless, the All and the holy, there can be no relevance of pain or no pain'

19 na hi yājnika-yajna-vibhāga iti
na hutāśana-vastu-vibhāga iti
yadi caika-nirantara-sarva-śivaṁ
vada karma-phalāni bhavanti kathaṁ.

'To it the distinction of the sacrificer and the sacrifice does not apply; nor that of the sacrificial fire and the thing offered to it. If Reality is one, seamless, the All and the holy, what becomes of the rewards of rituals performed?'

20. nanu śoka-viśoka-vimukta iti
nanu darpa-vidarpa-vimukta iti
yadi caika-nirantara-sarva-śivaṁ
nanu rāga-virāga-matiś ca katham.

'It is free from the distinction of grief and no grief, pride and no pride. If Reality is one, seamless, the All and the holy, of what avail is the distinction of passion and dispassion?'

21. na hi moha-vimoha-vikāra iti
na hi lobha-vilobha-vikāra iti
yadi caika-nirantara-sarva-śivaṁ
hy aviveka-viveka-matiś ca kathaṁ.

'The distinction of infatuation and apathy, loss or gain does not apply to it. If Reality is one, seamless, the All and the holy, what meaning is there in the distinction of discrimination or lack of discrimination?'

22. tvām ahaṁ na hi hanta kadācid api
kula-jāti-vicāraṁ asatyaṁ iti
ahaṁ eva śivaḥ paramārtha iti
abhivādanaṁ atra karomi kathaṁ.

'Verily you and I are indeed never there. The enquiries about family and caste are meaningless. I alone am the Holy one and the highest. Whom then can I salute with reciting my genealogy?'

23. guru-śiṣya-vicāra-viśīrna iti
upadeśa vicāra-viśīrṇa iti
ahaṁ eva śivaḥ paramārtha iti
abhivādanaṁ atra karomi kathaṁ.

'There is nothing like guru and disciple and there is nothing like instruction. I am the absolute auspicious truth. To whom am I to prostrate?'

24. na hi kalpita-deha-vibhāga iti
na hi kalpita-loka-vibhāga iti
ahaṁ eva śivaḥ paramārtha iti
abhivādanaṁ atra karomi kathaṁ.

'No distinctions of imagined diverse bodies nor of diverse abodes are relevant to it. I alone am the Holy one, the Highest Goal. Whom then can I salute with reciting my genealogy?'

25. sarajo virajo na kadācid api
nanu nirmala-niścala-śuddha iti
ahaṁ eva śivaḥ paramārtha iti
abhivādanaṁ atra karomi kathaṁ.

'To it does not apply distinctions of the sinful nor of cleanliness, restfulness and purity. I alone am the Holy one, the Highest Goal. *Whom then can I salute with reciting my genealogy?'*

26. na hi deha-videha-vikalpa iti
anrtaṁ ca rtaṁ na hi satyaṁ iti
ahaṁ eva śivaḥ paramārtha iti
abhivādanaṁ atra karomi kathaṁ.

'The distinctions of having a body, truth or untruth, have no relevance to it. I alone am the Holy one, the Highest Goal. Whom then can I salute with reciting my genealogy?'

27. vindati vindati nahi nahi yatra
chando-lakṣanaṁ nahi nahi tatra
samarasa-magno bhāvita-pūtah
pralapati tattvaṁ param avadhūtah.

'Where there is nothing to be logically apprehended, there is nothing that could be stated in rhetorical language. Immersed in the ecstasy of communion and inwardly inspired, the *Avadhūta* proclaims the highest truth.'

iti śrī dattātreya-viracitāyāṁ avadhūtagītayāṁ
svāmi-kārtika-samvāde svātma-samvittyupadeśe
mokśa-nirṇayo nāma sasto dhyāyaḥ.

'Thus the sixth chapter entitled "The Determination of Liberation in the course of the instruction of the Wisdom pertaining to Self in the discourse that took place between *svāmi* and *kārtika* in the *Avadhūta-Gītā* of Śrī Dattātreya".'

CHAPTER VII

Thus spake Dattātreya:

1. rathyā-karpaṭa-viracita-kanthah
punyāpunya-vivarjita-panthaḥ
śūnyāgāre tiṣṭhati nagno
śuddha-niranjana-samarasa-magnah.

'There stands he bare in an empty abode, pure and unadulterated, absorbed in the essence of things, wearing a garland of rags picked up on the road and treading a path which is beyond good and evil.'

2. lakṣyālaksya-vivarjita-lakṣyo
yuktāyukta-vivarjita dakṣaḥ
kevala-tattva-niranjana-pūtaḥ
vādavivādaḥ kathaṁ avadhūtaḥ.

'His aim is neither to aim or not aim at an object. His skill is to steer clear of what is appropriate or inappropriate. He is sanctified by the spotless truth of self-sufficiency. Whence then any dispute about this self-sufficient sage?'

3. āśā-pāśa-vibandhana-muktaḥ
śaucācāra-vivarjita-yuktaḥ
evaṁ sarva-vivarjita-śāntaḥ
tattvaṁ śuddha-niranjanavantaḥ.

'He is free from the fetters of desire. He fares well though freed from ritual purity and ceremonial conduct. He is tranquil though deprived of all. Those who know this truth become pure and free from dross.'

4. kathaṁ iha deha-videha-vicāraḥ
kathaṁ iha rāga-virāga-vıcāraḥ
nirmala-niścala-gaganākāraṁ
svayaṁ iha tattvaṁ sahajākāraṁ.

'Wherefore here is the debate of body or bodylessness? Wherefore is the discussion of passion and passionlessness? He is taintless, unmoved, and is spacelike; himself the truth and innate truth.'

5. kathaṁ iha tattvaṁ vindati yatra
rūpaṁ arūpaṁ kathaṁ iha tatra
gaganākāraḥ paramo yatra
viṣayīkaraṇaṁ kathaṁ iha tatra.

'How does one know the reality here? Whence is the formed and the formless here? It is like the spread out space and how can there be objectification here?'

6. gaganākāra-nirantara-haṁsaḥ
tattva-viśuddha-niranjana-haṁsaḥ
evaṁ kathaṁ iha bhinna-vibhinnaṁ
bandha-vibandha-vikāra-vibhinnaṁ.

'It is the eternal celestial swan, the pure spotless swan of truth. Whence is this division and multiplication? It is distinct from the modifications of bound or free.'

7. kevala-tattva-nirantara-sarvaṁ
yoga-viyogau kathaṁ iha garvam
evaṁ parama-nirantara-sarvaṁ
evam katham iha sāra-visāraṁ.

'All is ever the one and only reality. Where is the sense of egoity as distinguished or undistinguished from it? Thus is the highest eternal truth of all. Where is here the question of essential or unessential?'

8. kevala-tattva-niranjana-sarvam
gaganākāra-nirantara-śuddhaṁ
evaṁ kathaṁ iha saṅga-visaṅgam
satyam kathaṁ iha ranga-viraṅgam

'All is ever the one pure reality Spacelike it is always pure. Where is then the relevance of attachment or detachment? Where is the relevance of truth having here a field or no field?'

9. yoga-viyogaih rahito yogī
bhoga-vibhogaiḥ rahito bhogī
evaṁ carati hi mandaṁ mandam
manasā kalpita-sahajānandaṁ.

'The *yogī* is free from being yoked or unyoked. He is the *bhogī* (the enjoyer) of the enjoyable and the unenjoyable The native bliss that springs from the mind spreads itself gently and glidingly.'

10. bodha-vibodhaiaḥ satataṁ yukto
dvaitādvaitaiḥ kathaṁ iha muktah
sahajo virajaḥ kathaṁ iha yogī
śuddha-niranjana-samarasa-bhogī.

'He who is always pre-occupied with what is correct teaching and what is incorrect teaching can never be freed from the dispute of duality and non-duality. How is this *yogī* free from defects innately so? He is the pure, sinless, aesthetically balanced *bhogī* (enjoyer) of life.'

11. bhagnābhagna-vivarjita-bhagno
lagnālagna-vivarjita-lagnaḥ
evaṁ kathaṁ iha sāra-visāraḥ
samarasa-tattvaṁ gaganākārah.

'He is the breaker of the distinction between the broken and the unbroken. He clings to the nullification of the distinction between

clinging and non-clinging. Whence has arisen here the distinction of the essential and the non-essential? Spacelike, it is the reality that evenly balances all.'

12. satataṁ-sarva-vivarjita-yuktaḥ
sarvaṁ tattvạ-vivarjita-muktaḥ
evaṁ kathaṁ iha jīvita-maraṇaṁ
dhyanādhyānaiḥ kathaṁ iha karaṇaṁ.

'He is ever distinguished from things. He is ever free from all intellectual principles. Whence then can we speak of its birth or death? And what will meditation or no meditation avail here?'

13. indrajālaṁ idaṁ sarvaṁ yathā maru-marīcikā
akhaṇḍitaṁ anākāro vartate kevalaḥ śivaḥ.

'All this is bewitching and lures like a mirage in the desert. *Śiva* is impartite, formless and self-sufficient.'

14. dharmādau mokṣa-paryantaṁ
nirīhāḥ sarvathā vayaṁ
kathaṁ rāga-virāgaiś ca
kalpayanti vipaścitaḥ.

'We have no desire for anything ranging from righteousness to liberation. How therefore can the wise confuse up attachment or detachment?

15. vindati vindati na hi na hi yatra
chando-likṣaṇaṁ na hi na hi tatra
samarasa-magno bhāvita-pūtaḥ
pralapati tattvaṁ paraṁ avadhūtaḥ.

'Where there is nothing to be known there, metrical words and measured lines are of no avail, the highest sage, pure in conception and steeped in the bliss of harmony, cries this truth out.'

iti śrī dattātreya-viracitāyāṁ avadhūtagītāyaṁ
saptamo adhyāyaḥ.

'Thus the seventh chapter in "The Instruction of one's own *Ātman*" in the course of the discourse between *Svāmi* and *Kārtika* in the *Avadhūta-Gītā* composed by Śrī Dattātreya.'

CHAPTER VIII

Thus spake Dattātreya:

1. tvad-yātrayā vyāpakatā hatā te
dhyānena cetaḥ-paratā hatā te
stutyā mayā vākparatā hatā te
ksamasva nityaṁ trividhāparādhaṁ.

'By my going on a pilgrimage, the truth of your all-pervadingness is annihilated. By my meditation, the truth of your pure consciousness is anulled. By my praise, the truth of your transcending speech is cancelled. O Forgive me for these three daily sins of mine.'

2. kāmair ahatadhīr dānto mrduh śucir akimcanah
anīho mitabhuk śāntah sthiro maccharano muniḥ.

'The sage who has resorted to me is steady and unassailed by desires, is gentle, clean, unowning things, uncovetous, a spare eater, tranquil and firm.'

3. apramatto gabhīrātmā dhrtimān jita-saḍ-gunah
amānī mānadah kalpo maitrah kārunikah kaviḥ.

'He is unintoxicated and a profound soul. He is courageous and the conqueror of the six foes within. He is humble, respectful, helpful, friendly and expressive.'

4. kṛpālurakṛta-drohah titiksuh sarva-dehināṁ
satya-sāro anavadyātmā samas sarvopakārakaḥ.

'And one who is compassionate, harmless, the most enduring of all beings, of the essence of truth, of a sinless disposition, unaffected, doing good to all (is the Philosopher, *avadhūta*).'

5. avadhūta-lakṣaṇaṁ varṇaiḥ
jnātavyaṁ bhagavattamaih
veda-varnārtha-tattvajnaiah
veda-vedānta-vādibhih.

'The character of *avadhūta*, the philosopher, must be understood by means of these letters, (*a, va, dhū* and *ta*) by those who are the most sacred, who know the truth contained in the meaning of the *Vedic* letters and who expound *Veda* and *Vedānta*.'

6. āśā-pāśa-vinirmuktaḥ ādi-madhyānta-nirmalaḥ
ānande vartate nityaṁ akāraṁ tasya lakṣaṇaṁ.

'He is free from the bondage of desire. He is pure at the start, middle and finish. He lives always in spiritual bliss. The letter "*a*" meaning all this is his definition.'

7. vāsanā varjitā yena vaktavyaṁ ca nirāmayaṁ
vartamāneṣu varteta vakāraṁ tasya lakṣanaṁ.

'All traces of previous deeds are abandoned by him. There is only one thing to be expounded by him and that is the taintless. He is fixed to those things that are present. The letter "*va*" meaning all this in his mark.'

8. dhūli-dhūsara-gātrāṇi dhūta-citto nirāmayaḥ
dhāraṇa-dhyāna-nirmukto dhūkāras tasya lakṣaṇaṁ.

'His limbs are besmeared with ashes. His mind is controlled. He is tingeless. He is absolutely free from meditation with interval and meditation with no interval. The letter "*dhū*" meaning this is his mark.'

9. tattva-cintā dhṛtā yena cintā-ceṣṭā-vivarjitaḥ
tamohaṅkāra-nirmuktaḥ takāras tasya lakṣaṇaṁ.

'By him meditation on Truth is taken up. He is free from anxiety and activity. He is untouched by dullness and egoism. The letter "*ta*" meaning all this is his mark.'

10. ātmānaṁ cāmṛtaṁ hitvā abhinnaṁ mokṣaṁ avyayaṁ
gatohi kutsitaḥ kākaḥ vartate narakaṁ prati.

'Forsaking the nectar of *Ātman* and the non-dual imperishable one, he goes like a contemptible crow towards hell.'

11. manasā karmaṇā vācā tyajatāṁ mṛga-locanā
na te svargo apavargo vā sānandaṁ hṛdayaṁ yadi.

'If you give up the desire for deer-eyed women in mind, speech and conduct and if your heart is full of joy you have neither heaven nor hell.'

12. na jānāmi kathaṁ tena nirmitā mṛga-locanā
viśvāsa-ghātakīm viddhi svarga-mokṣa-sukhārgalam.

'Know her to be the betrayer of your affections and an obstacle to the attainment of heaven or final release. I know not how the deer-eyed woman was created.'

13. mūtra-śonita-durgandhe hy amedhya-dvāra-dūṣite
carma-kuṇḍe ye ramante te lipyante na saṁśayaḥ.

'Without doubt they are sinners who delight in skin holes with foul smell of blood and urine and contact with excretory opening.'

14. kauṭilya-ḍambha-saṁyuktā satyaśauca-vivarjitā
kenāpi nirmitā nārī bandhanaṁ sarvadehināṁ

'Someone has created woman, wicked and vain, devoid of truth and purity. Alas, she is the bondage of all beings.'

15. trailoka-jananī dhātrī sā bhagī narako dhruvam
tasyāṁ jāto ratas tatra hā hā samsāra-saṁsthitih.

'She is the mother of the three worlds and is the sustainer of them She has the genital passage through which all things are born, a veritable hell, strange it is that creatures are devoted to that through which they have painfully emerged. Hence the bondage, ha! ha!'

16 jānāmi narakaṁ nārīm dhruvaṁ jānāmi bandhanam
yasyāṁ jāto ratas tatra punah tatraiva dhāvati

'I know that a woman is a hell. She is indeed bondage. One who is born in her becomes attached to her. In turn he runs into herself.'

17. bhagādi-kuca-paryantaṁ samviddhi narakārnavaṁ
ye ramante punah tatra taranti narakaṁ katham.

'Beginning with the secret organ up to the breast understand that it is the ocean of hell. How can those that are attached to it get themselves rid of hell?'

18. viṣṭādi-narakaṁ ghoraṁ bhagam ca parinirmitam
kiṁ u paśyasi re citta kathaṁ tatraiva dhāvasi.

'Excretory organ is the foulest hell. Foul is the genital passage made of the same stuff. O mind! Do you not see this? Why then do you run after it?'

19 bhagena carma-kuṇḍena durgandhena vranena ca
khaṇḍitaṁ hi jagat sarvaṁ sadevāsura-mānusaṁ.

'By the secret organ of a woman which is nothing but a hole made of skin, the smell of which is foul and which is full of sores, all this world of Gods, demons and men go to pieces.'

20. dehārnave mahā ghore pūritaṁ caiva śoṇitaṁ
kenāpi nirmitā nārī bhagaṁ caiva hy adhomukhaṁ.

'The most fearful ocean is the body. It is filled up with blood. The woman is created by some one. Her secret organ is the passage downwards.'

21. āntare narakaṁ viddhi kautilyaṁ bāhya-maṇḍitaṁ
lalitāṁ iha paśyanti mahā-mantra virodhinīṁ.

'Understand that there is hell inside. Deceit is the external ornament. She is taken to be *Lalitā* (the friend of supreme truth) but she is really the enemy of supreme truth.'

22. ajnātvā jīvitaṁ labdhaṁ bhavas tatraiva dehināṁ.
aho jāto ratas tatra aho bhava-viḍaṁbanā.

'Without knowing the life that is given the creatures have their origin in a woman. Alas! One who is born there is attached to her. This is the game of bondage.'

23. tatra mugdhā ramante ca sadevāsura-mānavāḥ
te yānti narakaṁ ghoraṁ satyaṁ eva na saṁśayaḥ.

'These fools, men as well as Gods and demons, take pleasure there (in woman). They indeed without doubt get into fearful hell.'

24. agni-kuṇḍa-samā nārī ghṛta-kuṁbha samo naraḥ
saṁsargeṇa vilīyeta tasmāt tām parivarjayet.

'Woman is like a furnace and man is like a jar of ghee which disappears by contact with the former. Therefore it has to be given up.'

25. gauḍī mādhvī tathā paiṣṭī vijneyā tri-vidhā surā
caturthī strī surā jneyā yadedaṁ mohitaṁ jagat.

'Know that there are three kinds of intoxicating wine. One is obtained from jaggery, another from honey and the third from flour. A woman is the fourth of these. All the world goes mad with it.'

26. madya-pānaṁ mahā-pāpaṁ nārī-sangas tathaiva ca
tasmād dvayaṁ parityajya tattva-niṣṭho bhaven muniḥ.

'Wine quaffing is looked upon as a deadly sin. So is association with woman. The wise man is one who gives up both and stands devoted to truth.'

27. cintā-krāntaṁ dhātu-baddhaṁ śarīraṁ
naṣṭe citte dhātavo yānti nāśam
tasmāc cittaṁ sarvato rakṣaṇīyaṁ
svasthe citte buddhayaḥ sambhavanti.

'The body is bound by its elementary constitutents and pensive with care. In the absence of consciousness the elements begin to disintegrate. So consciousness must be preserved at all costs. With consciousness intact, reason thrives.'

28. dattātreyāvadhūtena nirmitānanda-rūpiṇā
ye paṭhanti ca śṛṇvanti teṣāṁ naiva punarbhavaḥ.

'This is the exposition of Dattātreya, the Philosopher, of the form of beatific bliss Those that read this and study this are those to whom re-birth never occurs.'

iti śrī dattātreya-kṛtāyāṁ avadhūta-gītāyāṁ
svāmi-kārtika-saṁvāde svātma-saṁvitty-upadeśe aṣṭamodhyāyaḥ.
'Thus is the eighth chapter in "The Instruction of Self-knowledge" in the discourse of *Svāmi* and *Kārtika* in the *Avadhūta-Gītā* composed by Śrī Dattātreya.'

CHAPTER V

A CRITICAL ESTIMATE OF THE PHILOSOPHY OF DATTATREYA (with its background):

I. DATTĀTREYA: THE TRUTH OF EQUIPOISE

NO study of philosophy is complete without a critical estimate. Critical estimate of a philosophy lends a personal touch to the philosophy. In India from the very outset philosophy has become necessarily personal, *adhyātma*, in character. A philosophy which is not personal lacks sincerity in it. Truth without sincerity is inconceivable. Further, a touch of personal character makes philosophy indispensable. This explains the sanctity and worthwhileness to the individual of philosophical literature.

In this work prayer has preceded philosophical exposition. Prayer here is no petitionary prayer of a conventional religion. It is all aspiration of the soul and attunement of the spirit to the lofty subject embarked upon.

I began the exposition of this philosophy with a study of myself. The birth of a man is never his origin *de novo*. His mind is never a *tabula rasa*. Every birth presupposes much more than what the born man may experience throughout his life, granting that he has a long and enduring life. With the birth of a man is heralded deep rooted residual impressions and tendencies which for many lifetimes had been forming in the individual (*saṃskāras* and *vāsanās*) which set the course of his present life. Besides, obligations come to be cast on him the discharging of which is demanded of him. This is the philosophy of the three-fold obligations, *ṛṇatraya*—obligation to the Gods, obligation to the fathers and obligation to the men of wisdom (seers), *ṛṣis*—*deva ṛṇa*, *pitṛ ṛṇa* and *ṛṣi ṛṇa*. Man is born in a world imbued with invisible spiritual beings through whom the Divine manifests itself. These are the gods, the guardians of order, ritual and moral. To them man owes certain duties. He is born in a family which has had its progenitor who gives man his physical being and leaves him a spiritual legacy. Such are the fathers to whom we owe an obligation. Besides the material and social environment into which man is born, he is ensconced in a non-material spiritual environment

created by men of wisdom who give us a spiritual birth and make us the twice-born, with the birth of wisdom. We thus become their spiritual heirs and come to owe many an obligation to them. Relatively speaking the former two debts—debt to Gods and debt to fathers become enlivened only in the measure with which the obligations to the *Rsis* or men of wisdom are fulfilled. Without wisdom the former two are infructuous With wisdom they lead one to great happiness. Hence the debt to men of wisdom may be considered to be the governing principle of life

Soon after I became consciously aware of my station in life it was the debt to the men of wisdom that attracted me most. I began to question the truth of my life. I began to conceive and understand the urge that was responsible for this attitude I was not helpless There was already the response that came from my debt to men of wisdom. Problems and solutions of these men came to my mind resulting in a sudden flash that after all the attitude of identity, *advaita-dṛṣṭi*, or the outlook of identity, *advaita-bhāvanā*, is the real solution for the riddles of life. Men suffer not so much from the ailments of life as from the lack of a right attitude or proper outlook towards what life has to offer. It is the attitude of prejudice, partiality and passion that is often found to be the cause of misery. The only remedy for this circumstance is the attitude or outlook of identity, of wholeness and of perfection. With the idea of separatism man is thrown into an exclusivistic and static condition. But with the idea of oneness of things, oneness through the Absolute, man attains to a comprehensive and all-inclusive vision. Hence duality, *dvaita*, separation, is wrong and integral unity, *advaita* is right Duality negates life and unity enriches it.

The Sanskrit equivalents of duality and non-duality used in philosophical parlance are respectively *dvaita* and *advaita*. These words in this connection must be taken only in the senses relevant to the present discussion. Enough is already indicated in this direction. If *dvaita* were to mean mere breaking without the hope of unifying, mere analysis without synthesis, and if this attitude governs life, then it is a wrong perspective of life. Similarly if *advaita* were to mean mere putting together without proper recognition of opposing elements, then it is mere confusion. Hence *dvaita* must be such that it must transcend itself and make room for *advaita*. *Advaita* must be such that it must be all-inclusive giving at the same time proper recognition to different and opposing elements of life. Thus *dvaita*

and *advaita* are not opposed to each other. Each gives a meaning and purpose to the other. To bring these two together is therefore an art by itself. The greatness of philosophy consists in the successful expression of this art. When these two are thus brought together and harmonised there is more propriety in calling the resultant product *advaita*, identity rather than *dvaita*, duality.

These reflections of mine were the combined result of all that moulded my life. At the same time they gave me a proper perspective to embark on the study of the subject. I began to reflect on the works I studied so far. I saw in the light of my study richer and richer meanings emerging in my reflections. By way of illustration of this truth I recalled to my mind passages from the *Bṛhad-Āraṇyaka Upaniṣad*, *Viṣṇu-Purāṇa*, *Vāsiṣṭha-Rāmāyaṇa*, *Tripurā-Rahasya*, *Bhagavad-Gītā*, and so on.

What we actually experience is the world of multiplicity. If the reflection on the truth of this world takes place, it soon vanishes and gives way to the concept of unity. Judged from this point of view the world of multiplicity loses its reality and finally the world of unity, *advaita*, becomes ultimate. Consequently the individuality of multiplicity comes to be more of the character of imagination. In recognition of this idea the experience of this world is often compared to illusion in philosophical works. This comparison is not so much the denial of the world as the evaluation of it.

It may however be noted that there are two orders of the world—the world of multiplicity and the world of unity. They do not exist separately. Implicitly or explicitly both are present in the same idea whatever its character may be; for multiplicity is an appearance and unity is reality. The relation of the two is just the relation that subsists between appearance and reality.

There are now apparently two possibilities of looking at the world. Some may see only multiplicity. They therefore do not rise above the commonsense view of things. To see unity in multiplicity requires vision. Men of vision are called philosophers. Ever since the dawn of philosophy in the world, it is vision, the vision of seeing unity in multiplicity that has marked philosophic thinking. It is this vision on a lower plane that has given rise to certain fruitful fields of scientific research. The difference between science and philosophy would reduce itself to this. All-inclusiveness is the characteristic of any systematic thinking. It is therefore the characteristic of both science and philosophy. But the inclusiveness of science is relative

to the subject matter of the study. For this reason it is restricted to the latter. Every case of restriction is artificial. Hence science suffers from artificiality. But the all-inclusiveness of philosophy is beyond all relativity, restriction and artificiality. If in any sense it is narrow, then it ceases to be philosophy and becomes a dogma.

It is owing to this philosophic vision in different degrees that both in India and outside men of science have finally become philosophers In India a thinker who has given rise to a philosophic tradition is necessarily a man of a serene scientific outlook This is amply illustrated by a reference to the philosophers of the *Darśanas*, *Nyāya-Vaiśeṣika*, *Yoga* and so on. Similar is the case with regard to the philosophers outside India. To illustrate this view point with a view to show the importance of the outlook of unity I recalled particular passages from some modern philosophers such as William James, Whitehead, Bergson and Jung who represent important modern philosophical thinking.

The study of the several trends of thought left me with the notion that the only way by which philosophical perplexity may be laid to rest is to make a bold bid for the reasseveration of the philosophic vision of *Advaita*. The vision must be of the character of illumination. It is therefore bound to be spiritual in character The wholeness of the vision and its synthetic character has made the *Yoga Śāstra* declare that 'all is by intuition', '*prātibhād vā sarvaṁ*'. The term used is *pratibhā* which literally means brilliant idea, happy thought or well-founded presumption. *Pratibhā* has made men philosophers, while it is the same interest that has made men scientists Hence mere science which pauses at the stage of analysis does not help illumination. However great its result be in the empirical field it does not take the individual life to the integral vision of reality which alone is the source of lasting happiness.

How does the philosophic vision, *pratibhā*, come? It is not acquired. It is unborn, *anādi*. Its source is the ultimate reality itself. Even as this reality is the source of life as such, it is the source of illumination. Ultimate reality is called in Sanskrit, *Īśvara*. Its English equivalent is the philosophical expression 'ruler of the universe' or, in popular parlance, God. Illumination is therefore the gift of God. It is the grace of God. It is to use the expression in Sanskrit, *Īśvarānugraha*.

The spiritual illumination, *pratibhā* is what makes us see unity in diversity. Diversity is bondage. Unity is liberation To separate them is again a case of diversity. To transcend this difficulty unity ought

to be inclusive of diversity. This is to see diversity or multiplicity to be an expression of unity. It is in fact the language of unity. To realise this is to know how diversity or multiplicity is transcended and unity is established. There is nothing that governs unity, but diversity is governed by unity. Hence unity is spontaneity. With the realisation of unity diversity disappears. In other words with the realisation of liberation bondage disappears. Hence diversity and unity form unity. They are different aspects of the same truth presented as unity.

This is the lesson I learnt from the *Vedic* and the *Upaniṣadic* expressions of the ultimate reality. In my search for a clear exposition of the same truth differently expressed as *Nārāyaṇa*, *Viṣṇu*, *Śiva*, *Īśvara*, *Maheśvara*, *Ātman*, *Brahman*, *Dattātreya* and so on, to my mind the concept of Dattātreya appealed most only because I could illustrate the truth of identity or unity more easily and readily to myself without making the experience of multiplicity meaningless and the concept of unity an abstraction. By studying the concept of Dattātreya I came to understand more clearly than before that in the two stages of an individual life—bondage, *bandha* and liberation, *mokṣa*, there is threaded a common truth. Liberation is unity with the ultimate truth. Consistently with this bondage is the stage where liberation is accomplished while this life lasts, and completeness of philosophic vision is effected. These two are respectively called *jīvanmukti* and *avadhūtatva*. Dattātreya as the unity of all is *jīvanmukta*, liberated though alive, *avadhūta*, the philosopher and the truth ultimate, *Brahman*. This is how in the unity characterised as Dattātreya there is the recognition of both duality, *dvaita* and identity, *advaita*, each making the other significant and meaningful.

My devotion to the study of this truth brought with it more problems and the necessity for their solution. Before embarking on the actual study of the philosophy of Dattātreya what happened within me as recorded here indicates a gradual growth of the need of philosophy for me.

In making a serious study of Dattātreya it was inevitable that I should resort to meditation on a particular verse of meditations presented by the *Śāṇḍilya-Upaniṣad*. Soon after I began to interpret this verse I had to make myself sure that the attributes ascribed to Dattātreya are not accidental or conventional properties but are fraught with tremendous significance for spiritual endeavour and understanding of ultimate truth. But with this determination I was confronted with a serious difficulty, that of bringing together the

various concepts that defined Dattātreya. In this circumstance I could only think of the usual meaning of the Sanskrit terms *Śiva* and so on Usually *Śiva* means a deity or God. In calling Dattātreya *Śiva* the identity of the two needed justification. *Śiva* may also mean auspicious. In this case this attribute may not necessarily mean the essence by which Dattātreya is Dattātreya. He is further described as peaceful, *śānta* How the auspicious *Śiva* is the peaceful, *śānta*, needed justification. Why should one who is auspicious be peaceful? Dattātreya is further characterised as having the splendour of the gem called *indranīla*. This means that Dattātreya must be a person. If he is a person, then he must necessarily have all the merits and defects of owning a body. He is next described as master or Lord, *prabhu*. But this attribute does not bring out the essence of Dattātreya. For this word as applied to a person who is dependent on a body cannot yield a complete and satisfactory meaning. This is how each attribute of Dattātreya gave way and no attribute could be maintained along with other attributes. Ordinarily when we have some religious interest we do not see this difficulty seriously. We have a tendency to slur over difficulties and feel that everything is all right. But when serious reflection took place, these seemingly little discrepancies obstructed the thinking process, and in this circumstance no meditation became possible.

This state of mind did not last long. Soon Bādarāyana's principle of *Vedic* interpretation and in that light the interpretation of the whole field of experience came to my mind. This principle is called *samanvaya* by Bādarāyana. *Samanvaya* is the expression of the outlook of unity of thought in the *Vedas*. This is in essence the outlook that results in the practice of interpreting a *Vedic* word in terms of the whole *Veda*. The test of the soundness of this method of interpretation is the fact that there arises no discrepancy either between two expressions of *Veda* or between two ideas of truth arising from the expressions of *Veda*.

So I attempted the present meditation of *Vedic* passages in terms of *Veda* My study may not have been exhaustive. I may have not done full justice to Bādarāyana's principle of *samanvaya*. Confining my attention to the interest of presenting to myself a consistent view of the sketch of Dattātreya I studied his attributes in the light of other *Vedic* expressions studying the same attributes so that each attribute gave me the glimpse of the Absolute Truth and on the whole the Truth of Identity, *advaita*. I also found

that this method of study was perfectly justified by the way in which the *Dattātreya-Upaniṣad* prescribes the process of meditation on the Truth in the *mūlāmantra*. This meditation is evidently a powerful expression of the absolute omnipotence of Dattātreya.

The truth of identity is not achieved merely by attaining to the unity of god-head. If this identity is considered to stand outside the world of experience the dualism is not transcended and in this case the concept of unity becomes a mere verbal enunciation. In order to avoid this difficulty, to hold that the world is unreal is to negate the problem itself instead of solving it. Life is bondage. Beyond life is liberation. Beyond life is not the negation of life. It is the state of transcendence. The Truth of unity must cover both. Otherwise it is no truth. To sacrifice transcendence in the interest of life is materialism. But to sacrifice life in the interest of transcendence is to revel in imagination. In either case life is a misery and in spite of the negation of either, dualism is not overcome. The dualism is overcome and misery is transcended only if the same truth is seen to run concurrently in both these phases.

What is then, in view of this truth, the real essence of bondage? It is the presence of transcendence in the so called bondage. The recognition of this presence expresses itself in two forms—detachment and devotion to Truth. Detachment is not to negate bondage. Nor is it running away from bondage. Both are impossible. It is the non-recognition of the binding character of bondage. It is in fact the recognition of the freeing character of the so called bondage. It is this recognition that is properly called detachment, *vairāgya*. In its presence, the so-called bondage ceases to exist and the state of the so-called bondage becomes purely a stage of life preliminary to liberation. There is thus no opposition between the two states.

This is the environment in which the truth of identity is readily appreciated. Appreciation of truth is devotion to it. This devotion is of the character of knowledge. It cannot be otherwise, that is, it cannot be of the character of emotion or of volition. Without knowledge these two are contentless and with knowledge they are superfluous and therefore they do not take place. To suppose that knowledge gives room for them is to overlook the immortal character of knowledge and this is to negate the life of transcendence, *mokṣa*.

What is knowledge? It is not a mere idea. It has a history behind and a growth after. It is therefore a continuity. It is active. It is cogitation. In no two moments is it the same. It is a way from the

simple to the complex and from the complex to unity. It is a process involving in order, understanding, reflection and meditation. It is the whole of life having nothing outside. It is in this sense devotion to truth.

Identity is thus identity of detachment and devotion on the one hand and transcendence on the other. Dattātreya is this identity. He is the life of detachment, life of devotion and transcendence. Detachment is liberation in life, *jīvanmukti*. Dattātreya as the detached is the liberated in life, *jīvanmukta*. Hence the sketch of Dattātreya is followed by Dattātreya, the liberated in life. Who is competent to say anything about the state of being liberated in life? The answer is Dattātreya himself. This accounts for a study of the *Jīvanmukta-Gītā* after the sketch of Dattātreya. To make the text of *Jīvanmukta-Gītā* more readily intelligible I have presented an English rendering of each verse of the text.

It is thus a necessary aspect of the truth of identity that we must attempt to explain the value of liberation in life. Similarly the necessity for the incarnation of Dattātreya as the son of Atri and Anasūya having all the attributes mentioned in the *Upanisadic* verse of meditation needed to be explained. This accounts for the appearance of a section on these aspects after the exposition of the *Jīvanmukta-Gītā*.

It is liberation in life, *jīvanmukti*, that explains purity of knowledge Purity of knowledge is purity of devotion. This devotion being devotion to truth is devotion to knowledge, because truth is no other than knowledge The nature of this knowledge is such that it presupposes itself and is followed by itself It is immortal. It is philosophy. It is the state of being *avadhūta* It is *avadhūtatva*. This accounts for the philosophy of *avadhūta*, defined as *Dattātreya* coming after the *Jīvanmukta-Gītā*.

In working out the truth of *advaita* this philosophy arrives at a finer conception of the ultimate truth. It notes the misleading character of *advaita* as applied to Truth. With all its merits the term *advaita*, identity, is silent with regard to the functional side of the Truth. It does not bring out the richness of Reality and it does not give rise to the feeling of wonder, *vismaya*, in the philosopher and this feeling is the necessary element in the spiritual bliss, *ānanda*.

The philosopher Dattātreya for this reason transcends *advaita* and presents the truth in the name of *sama* or *samarasa*. This is the language of equipoise. It brings out the character of the absolute as

being equal to all consisting of bondage and liberation. It is therefore the language of Identity manifesting itself in a more expressive manner and it readily kindles the feeling of wonder in the philosopher.

In the state of this wonderment the philosopher, *avadhūta* composed the *Avadhūta-Gītā*. This work is the expression of the philosophy of *avadhūta*. Its origin is *Śruti*. *Śruti* as a whole is the exposition of the truth of *sama*. The *Avadhūta-Gītā* is its shadow,and as such it is the language of ineffable joy, *ānanda*. In illustration of these ideas a study of the *Avadhūta-Gītā* is given at the end with its translation.

This is how unity of thought and unity of purpose are sought to be implemented throughout the exposition.

We may now see how these two unities, the unity of thought and unity of purpose operate on our minds. These unities are interrelated. Each is impossible without the other. Applying the interrelation of these two to the present exposition we shall first explain how it is governed by unity of thought.

We come across three important texts in the course of the exposition—the verse of meditation, *Jīvanmukta-Gītā* and *Avadhūta-Gītā*. The most important thing that must result from our study of this work is the unity of thought running through these texts. Of these three texts the verse of meditation is an *Upaniṣadic* passage. The other two are on the basis of tradition taken to be the works of Dattātreya. So the dates of these works must be those that belong to the period of time when Dattātreya flourished. In the light of the Purāṇic version it is the period when Paraśurāma and Kartavīryārjuna were in the making. Speaking in terms of modern ideas it may be the period when the later *Upaniṣads* and early *Smṛtis* came into existence and this period is generally marked as about 1200 B.C. In support of this conclusion we may refer to three things:—(i) The nature of the composition. It is almost identical with the composition of the later *Upaniṣads*. (ii) Ideas pertaining to the pre-*Darśana* period—the word *manas* is taken to mean *Brahman*. *Yoga* is recognised to have only six limbs. *Tarka* is used in the sense of reasoning. Circumstances like these indicate the pre-*Darśana* character of the composition. (iii) The absence of reference to any *Darśana* including *Uttara-Mīmāṁsā*. There is no doubt the use of the word *Vedānta*. But it is as old as *Veda* itself, as it is evident in such passages as *vedānta-vijnāna-suniścitārthāḥ* (*Muṇḍaka Upaniṣad*). The composition of these two works indicates that they are prior to

Bhagavad-Gītā. But there is a striking similarity in the theme of these two sets of works. Both insist on the importance of knowledge. *Avadhūta-Gītā* insists on *jnānāmṛtam*, and the *Bhagavad-Gītā* insists on knowledge as *nahi jnānena sadṛśaṁ*. Both these works emphasise the truth of *sama*. *Avadhūta-Gītā* insists on *samarasaṁ* and the *Bhagavad-Gītā* insists on the truth as *nirdoṣaṁ hi samaṁ Brahma*.

Consistently with the idea that the subject matter of the meditation prescribed by the *Śāṇḍilya-Upaniṣad* is the same Dattātreya who appeared as liberated though alive, *jīvan-mukta* and the philosopher *avadhūta* and who taught *Jīvanmukta-Gītā* and *Avadhūta-Gītā*, there is propriety in understanding the verse of meditation in the light of the latter two works. This means that the interpretation of each word of the meditation in terms of the passages from *Śruti*, that is, *Upaniṣads*, must also be grasped in the same light. This is how meditation in each round becomes more and more pronounced and effective and consequently all faculties of man get more and more united. Gradually there is the complete disappearance of distraction. This is what is called detachment in the real sense. The aspirant is consequently bound by nothing and he is liberated though alive.

In the *Jīvanmukta-Gītā* he is consistently characterised as the Knower of Self, *ātma-jnānī*. The content of knowledge is also given in each verse. This point requires elucidation. To know the content of knowledge as being such does not mean the knowledge of self. It at best means only that the verse says that the man who knows such and such an attribute of Self is the knower of Self. Knowledge of Self means seeing the content of Self. It is to understand the content of self Hence the knowledge of Self is to understand Self. How does this understanding come? It is not a case of revelation, because revelation presupposes no preparation on the part of the aspirant. Nor is it a case of realisation, because apart from understanding realisation has no meaning. Understanding therefore comes from study. Unalloyed devotion, *śraddhā*, and insight, *pratibhā*, make the study readily fruitful. Two points must however be noted in following these ideas. (i) Understanding is by nature all comprehensive. One must not limit it according to one's convenience. Understood thus, understanding covers intuition, realisation and such other faculties. (ii) Anything that does not partake of the nature of understanding, call it intuition or what you will, becomes non-spiritual and with it the truth is made non-spiritual.

Knowledge of Self is therefore the outcome of study and understanding. Understanding involves reflection and assimilation. Study is that of philosophy. In the present context philosophy is *Veda*. To study *Veda* is to interpret the truth of Self as expounded by *Veda* in terms of *Veda* and in the process of this interpretation there is involved a conscious recognition of the uselessness of empirical sciences.

Meditation is thus study. Study is philosophy. Philosophy makes one detached. The detached one is fixed in Self. This one is the liberated though alive. To call this the state of realisation negates its spiritual character. It is rather the state of preparation for further progress. This state being of the character of knowledge must result in knowledge more definite and more comprehensive. This is the state of philosophy, the state of being *avadhūta*.

What *avadhūta*, the philosopher, breathes is a philosophy, holding good for all times and in all circumstances. The philosophy coming from him requires an *avadhūta*, the philosopher, to comprehend it. Being the song of *Avadhūta*, this philosophy is called *Avadhūta-Gītā*. Hence to study *Avadhūta-Gītā* presupposes a definite philosophic evolution.

With all its greatness, *Avadhūta-Gītā* is marked by extraordinary simplicity. Even a novice by a casual reading becomes greatly benefited. He receives some light which he cannot otherwise have even glimpsed though he may eventually fail to define it. In the interest of these readers some commonsense difficulties that they may conceive may be considered.

Some may feel that the teaching is barren as it negates every science, every discipline and every institution worth having. This difficulty resolves itself when the aspirant visualises the spiritual truth and ceases to attach undue importance to empirical ideas. Some may feel that the teaching is anti-social as it condemns the fair sex as such. But the fact is different. In the so-called condemnation the indispensability of the fair sex in the life here in which alone spiritual discipline is possible, is beautifully brought out. Further the so-called condemnation is a warning to men against women as objects of lust and to women against men as objects of lust. Women attract men. They must therefore be avoided. Men attract women. They must therefore be avoided. The condemnation of the fair sex in this connection refers to excess of all kinds usually termed licentiousness.

On its positive side *Avadhūta-Gītā* is a beautiful extension of the philosophy of equipoise, *sama*, and of 'not this, not this', *neti-neti*, as the elucidation of the former expounded in the *Bṛhad-Āraṇyaka-Upaniṣad* and discussed elaborately in all its details in the whole of the *Veda*. To understand and appreciate it correctly is a spiritual joy resulting in immortal knowledge, *jñānāmṛtaṁ*, of the essence of equipoise, *samarasaṁ*, which is no other than liberation, *mokṣa*.

The aspirants of a lower order, after a study of this philosophy see greater significance in the verse of the meditation on Dattātreya. They commence the meditation with the freshness of spring, thus: 'Dattātreya, the auspicious and tranquil', *Dattātreyaṁ śivaṁ śāntam*. . . .

2. DATTĀTREYA: THE ALL COMPLETE DATTOHAM: DATTĀTREYA IS 'I'

I have entitled this concluding section as *Dattoham*, which means 'Datta, that is, Dattātreya I am', because that is the sole end towards which the philosophy of the *Avadhūta-Gītā* moves. Identity is established, identity is Datta, that is Dattātreya; Dattātreya am I; and I am Identity; this is the affirmation known in *Veda* as 'That thou art', *tat tvam asi*, 'I am Brahman', *ahaṁ brahmāsmi*; 'This self is Brahman', *ayamātmā* brahma; and 'He I am', *sohaṁ* This affirmation is the greatest *tapas*, meditation, a person can perform; in fact it is the only form of meditation. Meditation has been defined as *tad hi tapaḥ*, 'That is meditation'. What does 'that' mean?—'that' refers to the understanding and exposition of the all highest, the most auspicious truth—*mahādeva, sadāśiva*, the *sadrūpa*, viz., *Brahman*. Therefore it is meditation when a person affirms his identity with the divine, by stating 'I am Datta, that is, Dattātreya', Dattātreya I am', *dattoham*; 'He I am', *sohaṁ*; 'I am', *aham asmi*; 'I am auspicious', *śivohaṁ*. Merely asserting the affirmation does not establish identity. It is the grace of the Lord, *īśvarānugraha* which gives it. With the grace of the Lord, the meditation of affirmation of 'Datta, that is Dattātreya I am', *dattohaṁ*, becomes established in Identity. That is all and nothing more. As the philosopher, *Avadhūta* sings and affirms, 'The truth is knowledge immortal, of the essence of equipoise, space-like. That is "I".'

From this great meditation is born *samarasam*. *Samarasaṁ* or equipoise, equality towards all, is the result of such austerity or

meditation. What our economists dream and preach about but fail to achieve, what the Marxist dialectician explains with gusto as his sole right but does not adopt, this equipoise is a gift of the divine to one who becomes divine. This is the highest achievement; achievement if at all it can be called so. For this is something greater than all. It is all, It is the Highest, It is the establishment of oneself as the supreme 'I', after following the quest for 'Know the self' *ātmānaṁ viddhi*—this is indeed the end of the *Śruti-pramāṇa*; *satyaṁ jnānaṁ anantaṁ brahma*—that is *samarasa*. It is 'He I am' *sohaṁ*; 'Dattātreya I am', *dattohaṁ*, and so on.

To affirm 'Datta (Dattātreya) I am', *dattohaṁ*, is to attain equipoise. To be in equipoise is to have passed over the planes of the relative and the non-relative. It is to become submerged in it. Equipoise expressed as *dattohaṁ* is *kaivalya, samarasa, ānanda, śiva, jnāna, satya, tapas* and all there is, is not and yet to be.

AUM DATTOHAM AUM

evaṁ śrī jayacāmarāja-nṛpatiḥ tattvaṁ ca dattādvayaṁ gītāṁ tan-mukha-nissṛtaṁ ca paramāṁ sohaṁ śivopāsayā vyācaṣṭe śruti-yukti-darśita-mahā-mārgaṁ paraṁ bhāvayan tat sarvaṁ ca sadāśivārpitaṁ asau devaḥ sadā syān mude.

'Thus Śrī Jaya-Chāmarāja *nṛpati*, as he was in meditation on Śiva as "He I am", following the royal path indicated by *Śruti* and *Yukti*, scripture and reason, expounded *advaita*, equipoise, the truth of the Lord Datta (Dattātreya) and the teaching that emanated from his mouth. May this God be the source of happiness, eternal.'

caraṇaṁ pavitraṁ vitataṁ purāṇaṁ
yena pūtaḥ tarati duṣkṛtāni
tena pavitreṇa śuddhena pūtāḥ
ati pāpmānaṁ aratiṁ tarema.

'The Divine is holy. It is all permeating. It is the most Ancient, being the source of all. By this the spiritual aspirant, *adhikārin* becomes holy and transcends all sins. Purified thus by the Holy and Pure Being may we overcome the gravest sin and the greatest misery.'

AUṀ NAMAḤ ŚIVĀYA AUṀ
AUM ŚĀNTIḤ ŚĀNTIḤ ŚĀNTIḤ

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APPENDIX

Sanskrit Texts with References

(Corresponding to the foot-notes from 1 to 262 marked in the body of the book).

(1) aiśvaraṁ paramaṁ tattvaṁ ādimadhyānta varjitam
ādhāraṁ sarva-lokānām anādhāraṁ avikriyaṁ
anantānanda-bodhāṁbu nidhim adbhuta-vikramam
aṁbikā-patiṁ īśānaṁ anīśaṁ pranamāmyahaṁ

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(2) saha nāvavatu
saha nau bhunaktu
saha vīryaṁ karavāvahai
tejasvi nāv-adhītaṁ astu
mā vidviṣāvahai
auṁ śāntiḥ śāntiḥ śāntiḥ

(3) vāṅ me manasi pratiṣṭhitā
mano me vāci pratiṣṭhitaṁ
āvir āvir ma edhi
vedasya āniṣṭhaḥ
śrutaṁ me mā prahāsīḥ
anenādhītena
ahorātrāt sandadhāmi
ṛtaṁ vadiṣyāmi
satyaṁ vadiṣyāmi
tan māṁ avatu
tad vaktāraṁ avatu
avatu māṁ
avatu vaktāraṁ

(4) auṁ śāntiḥ śāntiḥ śāntiḥ
īśvarānugrahād eva puṁsām advaita-vāsanā
mahad-bhaya paritrāṇād viprāṇāṁ upajāyate

Avadhūta Gītā 1 1

(5) viśvaṁ paśyati kārya-kāraṇatayā sva-svāmi-saṁbandhataḥ
śiṣyācāryatayā tathaiva pitṛ-putrādyātmanā bhedataḥ
svapne jāgrati vā ya eṣa puruṣo māyā-paribhrāmitaḥ
tasmai śrī guru-mūrtaye nama idaṁ śrī dakṣiṇāmūrtaye

(*Dakṣiṇāmūrti Stotra*· 8

(6) atra sarve na paśyanti kuśalā api paṇḍitāḥ
antardṛṣṭayas tena mohitāḥ saṁsaranti ca

yāvaddrstiḥ pravṛttiṁ tu na parityajya tisthati
tāvadantardṛṣṭitāpi na syādeva kathaṁ ca na
yāvannāntardrstim eti tāvat tāṁ na pra-paśyatı
antardṛṣṭır nirīhā syāt sehāyāsyāḥ katham bhavet
parihṛtya tu tāṁ saṁyak svabhāvam upa-saṁśraya
kṣanaṁ svabhāvam āśritya nırvimarśas tatah paraṁ
vimṛśya smaraṇa-dvārā tato vetsi samastakaṁ
asaṁvedya suvedyaṁ ca tadevam tattvaṁ ucyate
vıdıtvaivaṁ avedyaṁ ca prāpnuyāt amṛtāṁ sthıtiṁ.
Trıpurā Rahasya: Ch. XV. pp. 92–98

(7) ādarśanagaraprakhyaṁ jagadetaccarācaraṁ
tadrūpaıkatvatastatra nottamādhama-bhāvanā
apare tu svarūpe hi kalpitā mukhyatā na hi
tasmāt prājna upāsita param rūpam hı niṣkalam
asamarthah sthūlarūpaṁ yadbuddhau saṅgataṁ dṛdhaṁ
tadupāsya hetutastu śreyaḥ prāpnotyanuttamāṁ
nānyathāsya gatıḥ kvāpı bhaved-vai kotı-janmabhıh
Trıpurā Rahasya: Ch. VII. pp. 92–94

(8) sa hovāca
na vā are patyuh kāmāya patıh prıyo bhavati.
ātmanas tu kāmāya patiḥ priyo bhavati
na vā are jāyāyaı kāmāya ȷāyā prıyā bhavati.
ātmanas tu kāmāya jāyā priyā bhavati
na vā are putrāṇāṁ kāmāya putrāh prıyā bhavanti.
ātmanas tu kāmāya putrāḥ prıyā bhavantı
na vā are cittasya kāmāya cıttam priyaṁ bhavatı.
ātmanas tu kāmāya cittam prıyam bhavatı.
na vā are brahmanaḥ kāmāya brahma priyaṁ bhavati.
ātmanastu kāmāya brahma priyaṁ bhavati.
na vā are ksatrasya kāmāya kṣatram prıyaṁ bhavati.
ātmanas tu kāmāya kṣatraṁ prıyam bhavati.
na vā are lokānāṁ kāmāya lokāh priyā bhavanti.
ātmanas tu kāmāya lokāḥ priyā bhavanti.
na vā are devānām kāmāya devāḥ priyā bhavanti.
ātmanas tu kāmāya devāḥ priyā bhavanti
na vā are bhūtānāṁ kāmāya bhūtāni priyāni bhavanti.
ātmanas tu kāmāya bhūtānı priyāṇi bhavantı.
na vā are sarvasya kāmāya sarvam priyaṁ bhavati.
ātmanas tu kāmāya sarvaṁ priyam bhavatı.
ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhyāsitavyaḥ.
Bṛhad-Āranyaka-Upaniṣad. 2.4.5

(9) tasyātma-para-deheṣu satopyekamayaṁ hi tat
vijnānaṁ paramārthosau dvaıtino atathya-darśinaḥ
venurandhra-vibhedena bhedah sadjādi samjnitaḥ
abedha-vyāpino vāyoḥ tathā tasya mahātmanaḥ

ekatvaṁ rūpabhedas tu bāhya-karma pravṛttijah
devādibhede pradhvaste nāstyevāvaranehi sah.
Visnupurāna Part 2–xiv 31–33

(10) sohaṁ gantā na nāgantā naikadeśa-niketanah
tvaṁ cānye ca na ca tvaṁ ca tvam nānye nāham apy ahaṁ
Viṣnupurāna. Part 2, xv 25

(11) ekaṁ evaṁ idam viddhi na bhedi sakalam jagat
vāsudevābhidheyasya svarūpam paramātmanah
Visnupurana· II. xv. 35

(12) sarva-bhūtāny abhedena dadarśa sa tadātmanah
tathā brahmaparo muktiṁ avāpa paramām dvijah
tathā tvaṁ api dharmajna tulyātma-ripu-bāndhavaḥ
bhava sarvagataṁ jānannātmānamavanīpate
sitanīlādibhedena yathaikaṁ dṛśyate nabhah
bhrānta-dṛṣṭibhirātmāpi tathaikassan pṛthak kṛtah
ekas samastaṁ yadihāsti kiṁcit
tadacyuto nāsti paraṁ tatonyat
sohaṁ sa ca tvaṁ sa ca sarvaṁ etat
ātmasvarūpaṁ tyaja bhedamohaṁ.
Visnupurāna. II. xvi 20–23

(13) yenedaṁ pūritaṁ sarvaṁ ātmanaivātmanātmani
nirākāraṁ kathaṁ vande hy abhinnam śivam avyayam
Avadhūta-Gītā I 2

(14) saceha saṁbhavatyeva tadarthaṁ idaṁ ātatam
śāstraṁ hākarnayasi cet tattvaṁ paśyasi nānyathā
saṁpannaṁ cet tadutpannā parā nirvāna-nirvṛtih
anyathā śāstra-garteṣu luṭhatām bhavatāṁ iha
bhavaty akṛtrimajnānāṁ kalpairapi na nirvṛtih
aśeṣena parityāgo vāsanānāṁ ya uttamah
mokṣa ity ucyate brahman sa eva vimalakramah
kṣīnāyāṁ vāsanāyaṁ tu ceto galati satvaraṁ
kṣīnāyāṁ śītasantatyāṁ brahman himakano yathā
ayaṁ vāsanayā deho dhriyate bhūtapanjarah
vāsanā dvividhā proktā śubhā ca malinā tathā
malinā janmano hetuh śubhā janmavināśinī
punarjanmānkuraṁ tyaktvā sthitā saṁbhṛṣta bījavat
dehārthaṁ dhriyate jnātajneyā śuddheti-cocyate
Yoga Vāsiṣtha Vairāgya Prakarana· 3 4 13

(15) sarvathā bheda-kalanaṁ dvaitādvaitaṁ na vidyate
māyā-kāryaṁ idaṁ bhedaṁ asti ced bāhya-bhāvanaṁ
dehohaṁ duḥkhaṁ ced brahmāham iti niścayah
hṛdaya-granthir astitve chidyate brahma-cakrakaṁ

saṁśaye saṁ anu prāpte brahma niścayam āśrayet
anātma-rūpa-coraścet ātma-ratnasya raksaṇam
nityānandamayam brahma kevalam sarvadā svayaṁ.

Tejobindu-Upaniṣad. 98–102

(16) vayasi gate kaḥ kāmavikāraḥ
śuṣke nīre kaḥ kāsāraḥ
kṣīṇe vitte kah parivāro
jnāte tattve kaḥ saṁsāraḥ.

Śaṅkara

(17) jitātmanaḥ praśāntasya
paramātmā samāhitaḥ
śītosṇa-sukhaduḥkheṣu
tathā mānāpamānayoḥ.

Bhagavad-Gītā: Ch VI–7

(18) jnāna-vijnāna-tṛptātmā
kūtastho vijitendriyaḥ
yukta ity ucyate yogī
sama-losṭhāśma-kāncanaḥ.

Bhagavad-Gītā Ch VI–8

(19) suhṛnmitrāryudāsīna
madhyastha-dveṣyabandhuṣu
sādhuṣvapi ca pāpeṣu
sama-buddhir-viśisyate.

Bhagavad-Gītā Ch VI–9

(20) madhu maniṣye madhu janiṣye
madhu vakṣyāmi madhu vadiṣyāmi
madhumatīm devebhyo vācaṁ udyāsam
śuśrūṣeṇyām manuṣyebhyah tam
ma devā avantu śobhāyai pitaronumadantu
aum śāntiḥ śāntiḥ śāntiḥ.

Yajur-Veda-Saṁhita: 3 3

(21) dattātreyaṁ śivam śāntaṁ indranīla-nibham prabhuṁ
ātma-māyā-ratam devaṁ avadhūtaṁ digambaram
bhasmoddhūlita-sarvāngam jatā-jūṭa-dharam vibhum
catur-bāhuṁ udārāṅgam praphulla-kamalekṣaṇaṁ
jnāna-yoga-nidhiṁ viśva-gurum yogi-jana-priyam
bhaktānukampinaṁ sarva-sāksiṇaṁ siddha-sevitaṁ
evam yaḥ satataṁ dhyāyed devadevaṁ sanātanam
sa muktaḥ sarva-pāpebhyo niśśreyasaṁ avāpnuyāt
ity aum satyam ity upaniṣad.

Śāṇḍilya Upaniṣad: 3.1 4

(22) atha kasmād ucyate dattātreyaṁ iti? yasmāt suduś caraṁ tapaḥ tapyamānāya Atraye putrakāmāya atitarām tuṣṭena bhagavatā jyotir mayena ātmaiva datto yasmād vā Anasūyāṁ atreḥ tanayaḥ abhavat tasmād ucyate Dattātreya iti

Śāṇḍilya-Upaniṣad 3 2

(23) athāsya devasya ātma śakti krīḍasya bhaktānukampino Dattātreya rūpī su rūpā tanur avāsā indīvara dala-prakhyā catur bāhuḥ aghorāpāpa kāśinī tad idaṁ asya sakala niṣkalaṁ rūpaṁ

Śāṇḍilya-Upaniṣad 3 1

(24) maheśvaraḥ jñānamayena tapasā cīyamāno akāmayata bahu syāṁ prajāyeya iti athaitasmāttapyamānāt satyakāmāt trīṇyakṣarāṇi ajāyanta tisro vyāhṛtayaḥ tripadā gāyatrī trayo vedāḥ trayo devāḥ trayo varṇāḥ trayo agnayaśca jāyante yo 'sau devo bhagavān sarvaiśvarya sampannaḥ sarva vyāpī sarva bhūtānām hṛdaye sanni-viṣṭaḥ māyāvī māyayā krīḍati sa brahmā sa viṣṇuḥ sa rudraḥ sa indraḥ sa sarve devāḥ sarvāṇi bhūtāni sa eva purastāt sa eva paścāt sa evottarataḥ sa eva dakṣiṇataḥ sa evādhastāt sa evopariṣṭhāt sa eva sarvaṁ athāsya devasya . dattātreyarūpā

Śāṇḍilya-Upaniṣad 3 1

(25) tasmād ucyate dattātreya iti atha yo asya niruktaṁ iti veda sarvaṁ veda atha yo ha vai vidyayā enam paraṁ upāste sohaṁ iti sa brahmavid bhavati

Śāṇḍilya-Upaniṣad 3 2

(26) auṁ namo bhagavate dattātreyāya

Dattātreya-Upaniṣad

(27) auṁ namaḥ śivāya ity upaniṣad

Dattātreya-Upaniṣad 2 2

(28) nārāyaṇākāraṁ dattātreyam

Dattātreya-Upaniṣad

(29) brahmā nārāyanam kiṁ tārakaṁ tanno brūhi bhagavan ityuktaḥ satyānanda cid ātmakaṁ sātvikaṁ mām akaṁ dhāma upāsva ityāha sadā dattohaṁ asmi iti . . nārāyaṇaṁ dattātreyaṁ dhyātvā tadetat tārakam bhavati tadevopāsitavyaṁ vijñeyaṁ garbhādi tāraṇaṁ

Dattātreya-Upaniṣad 1

(30) śāntaṁ padmāsanasthaṁ śaśidhara-mukuṭaṁ.

Śiva kavaca Dhyāna-Śloka

(31) śāntākāram bhujaga-śayanaṁ padmanābhaṁ sureśaṁ.

Viṣṇu-sahasra-nāma: Dhyāna-śloka

(32) saḥ purusaḥ . . dṛṣṭimātreṇa mokṣadaṁ veṣam ādadhe.

Mudgala-Upaniṣad: 2

(33) rūpaṁ iti gandharvāh tam yathā yathopāsate
tathaiva bhavati. tasmāt brāhmaṇaḥ puruṣarūpam
paraṁ brahmaiva aham iti bhāvayet. tadrūpo bhavati

Mudgala-Upaniṣad. 3

(34) prakṛtyā sahitaḥ śyāmaḥ

Rāmapūrvatāpini-Upaniṣad· 4.7

(35) śyāmaṁ . . . śuddha-sphaṭika saṁkāśaṁ kevalaṁ
mokṣa-kānksayā cintayan paramātmānam . . . kālāmbhodhara—
kānti-kāntam aniśam . . . rāghavam ujjvalāṅgaṁ bhaje.

Rāmarahasya-Upaniṣad: 4 5

(36) prabhuṁ vareṇyaṁ pitaraṁ maheśaṁ yo brahmāṇam
vidadhāti tasmai vedāṁś ca sarvān prahiṇoti cāgryaṁ
taṁ vai prabhuṁ pitaraṁ devatānām.

Śarabha-Upaniṣad: 2

(37) tad viṣṇoḥ paramam padaṁ sadā paśyanti sūrayah.

Muktika-Upaniṣad: concluding statement.

(38) ātmaiva siddaḥ advitīyaḥ mātatā hi anyad iva . . .
eṣā māyā sva-vyatiriktāni . . . darśayitvā . . māyā ca
avidyā ca svayam eva bhavati . . . saiṣā citrā sudṛḍhā . . .
caitanya-dīptā.

Nṛsiṁhottaratāpany-Upaniṣad: 9

(39) māyā nāma anādirantavatī.
pramāṇāpramāna sādhāraṇā na satī nāsatī na sadasatī
svayamadhikā vikārarahitā nirūpyamāṇā satītaralakṣana-
śūnyā sā māyetyucyate.

Sarvasāra-Upaniṣad: 1

(40) īśvarasya mahāmāyā tadājnā-vaśa-vartinī
tatsamkalpānusāriṇī

Tripādvibhūti-mahā-nārāyana-Upaniṣad

(41) auṁ īśānaḥ sarva-vidyānāṁ īśvaraḥ sarva-bhūtānāṁ
brahmādhipatiḥ brahmaṇodhipatiḥ brahmā śivo mestu
sadāśivoṁ.

Yajur-Veda.

(42) māyā sā trividhā proktā satva rājasa tāmasī

Yājñavalkya Upaniṣad

(43) yā ca prāg ātmano māyā tathānte ca tiraskṛtā
brahmavādibhir udgītā sā māyeti vivekataḥ māyā
tatkāryaṁ vilaye neśvaratvaṁ najivatā tataḥ
śuddha cidevāhaṁ

Varāha Upaniṣad 2 51–52

(44) auṁ sarva-caitanya rūpaṁ tāṁ ādyām vidyām ca dhīmahi
buddhiṁ yā naḥ pracodayāt

Devī-Bhāgavata 1 1

(45) yasmin bhāvāḥ pralīyante līnāścāvyaktatām yayuḥ
paśyanti vyaktatāṁ bhūyo jāyante budbudā iva
kṣetrajñādhiṣṭhitaṁ caiva kāraṇair vidyate punaḥ
evaṁ sa bhagavān devaṁ paśyanty anye punaḥpunaḥ
brahma brahmety athāyanti ye vidur brāhmaṇās tathā
atraiva te layaṁ yānti līnāś cāvyakta-
śālinaḥ līnāścāvyaktaśālinaḥ

(*Mantrika-Upaniṣad* 18)

(46) yaḥ sarvo parame kāle sarvān ātmani upasaṁhṛtya
svātmānande sukhe modate prakāśate vā sa devaḥ

Dakṣiṇāmurti-Upaniṣad 1

(47) tattvam asi aham brahmāsmi sarvam khalv idam brahma
neha nānāsti kiṁ ca na ityādi mahāvākyārthānubhava
jñānāt brahmaiva aham asmiti niścitya nirvikalpaka
samādhinā svatantraḥ yatiś carati sa saṁnyāsī.
sa muktaḥ sa pūjyaḥ sa yogī sa paramahaṁsaḥ
sa avadhūtaḥ sa brāhmaṇaḥ iti

Nirālamba Upaniṣad

(48) evaṁ cira samādhi janita brahmāmṛta pāna parāyaṇosau
saṁnyāsī parama haṁsaḥ avadhūto bhavati tad darśanena
sakalaṁ jagat pavitraṁ bhavati tatsevā paro ajñopi
mukto bhavati tatkulam ekottara śatam tārayati
tasmāt pitṛ jāyāpatya vargaṁ ca muktaṁ bhavatīty
upaniṣad

Maṇḍala Brāhmaṇa Upaniṣad Concluding paragraph

(49) auṁ athāha sāṁkṛtiḥ bhagavantaṁ avadhūtam Dattātreyam
parisametya papraccha ko avadhūtaḥ? taṁ hovāca
bhagavān dattātreyaḥ parama kāruṇikaḥ akṣaratvāt
vareṇyatvāt dhūta saṁsāra-bandhanāt tatvamasyādi-
lakṣyatvāt avadhūta ityucyate

Avadhūta Upaniṣad 1

(60) cinmyaṁ paramānanda brahmaiva ahaṁ iti smaran. . . .
āśā-nivṛtto bhūtvā āśāṁbara-dharo bhūtvā sarvadā
mano-vāk-kāya-karmabhiḥ sarva-saṁsāraṁ utsṛjya
prapancāvāṅmukhaḥ svarūpānusandhānena bhramara-kīṭa-
nyāyena mukto bhavati ity upaniṣad.

Nārada-parivrājaka-Upaniṣad: 5 after 38

(61) parama-haṁsaḥ . . . bhasmoddhūlana-paraḥ sarva-tyāgī. . . .
deha-mātrāvaśiṣṭaḥ dig-aṁbaraḥ . . . avadhūtas tu
aniyamaḥ.

Sanyāsa-Upaniṣad: 13

(62) sa etaṁ Bhusunḍaḥ Kālāgni-rudraṁ agamat. āgatya bho
vibhūteḥ māhātmyaṁ brūhi . . . mukti-śrutiṁ mamopadeśaṁ
kuruṣveti. auṁ tatheti. sadyojātāt pṛthvī. tasyāḥ
syāt nivṛttiḥ. tasyāḥ kapila-varṇā nandā tad-gomayena
vibhūtir jātā. vāmadevāt udakaṁ. tasmāt pratisthā.
tasyāḥ kṛṣṇa-varṇā bhadrā tad-gomayena bhasitaṁ jātaṁ.
aghorāt vahniḥ tasmād vidyā tasyā rakta-varṇā
surabhiḥ. tad-gomayena bhasma jātaṁ. tatpurusāt vāyuḥ.
tasmāt śāntiḥ. tasyāḥ sveta-varṇā suśīlā. tasyāḥ
gomayena kṣāraṁ jātaṁ. īśānād ākāśaṁ tasmād śānty-
atītā. tasyāḥ citra-varṇā sumanāḥ. tad gomayena rakṣā
jātā.
vibhūtir bhasitaṁ bhasma kṣāraṁ rakṣeti bhasmano
bhavanti panca nāmāni. pancabhiḥ nāmabhiḥ bhṛśaṁ
aiśvarya-kāranātbhūtiḥ. bhasma sarvāgha-bhakṣaṇāt.
bhāsanat bhasitaṁ kṣāraṇād āpadāṁ kṣāraṁ. bhūta-preta-
piśāca-brahmarākṣasa-apasmāra bhavabhītibhyo
abhirakṣaṇāt rakṣeti. . . .

Bṛhad-jābāla-Upaniṣad: 1

(63) ye māṁ rudraṁ ca rudrāṇīṁ
gayatrīṁ veda-mātaraṁ vetsyaṅti. . . .
teṣāṁ śivaś ca saumyaś ca
bhaviṣyāmi sadaiva hi.

Liṅga-Mahā-Purāṇa: *Pūrva-Bhāga*: 23.17–24

(64) agnir yathaiko bhuvanaṁ praviṣṭhaḥ rūpaṁ rūpaṁ prati-rūpo babhūva
ekaṁ bhasma sarva-bhūtāntarātmā rūpaṁ rūpaṁ prati-rūpo bahisca
agni-somātmakaṁ viśvaṁ ity agnirācakṣate
roudrī ghorā yā taijasī tanuḥ
somaḥ śaktyamrta-mayaḥ śaktikarī tanuḥ
amṛtaṁ yat-pratiṣṭhā sā tejo-vidyā-kalā-svayaṁ
sthūla-sūkṣmeṣu bhūtesu sa eva rasa tejasī
dvi-vidhā tejaso vṛttiḥ sūryātmā-ca analātmikā
tathaiva-rasa-śaktiś ca somātmā ca analātmikā
vaidyud-ādi-mayaṁ tejo madhurādi-mayo rasaḥ.

tejo-rasa-vibhedais tu vṛttaṁ etat carācaraṁ
agner amṛta niṣpattiḥ amṛtena agnir edhate
ata eva haviḥ klptaṁ agni somātmakaṁ jagat
ūrdhva śakti-mayaṁ soma adho-śakti-mayo analah
tābhyāṁ saṁpuṭitah tasmāt śaśvad viśvaṁ idaṁ jagat
agner ūrdhvaṁ bhavaty esa yāvat saumyaṁ parāmṛtaṁ
yāvad agny-ātmakaṁ saumyam amṛtaṁ visṛjaty adhah
ata eva hi kālāgniḥ adhastāt śaktir ūrdhvagā
yāvad ādahanaścordhvaṁ adhastāt pāvanaṁ bhavet
ādhāra-śaktyavadhṛtah kālāgnir ayaṁ ūrdhvagah
tathaiva nimnagas somah śiva-śakti-padāspadah
śivaścordhvamayaś śaktih ūrdhva-śakti-mayaś śivah
tad itthaṁ śiva śaktibhyāṁ nāvyāptam iha kiṁ ca na
asakṛc ca agninā dagdhaṁ jagat tad-bhasmasāt kṛtaṁ
agner viryaṁ idaṁ prāhuh tad-vīryaṁ bhasma yat tatah
yaścetthaṁ bhasma sadbhāvam jñātvābhisnāti bhasmanā
agnir ity ādibhih mantraih dagdha-pāpas sa ucyate
agner viryaṁ ca tad bhasma somenāplāvitam punah
ayoga-yuktyā prakṛter adhikārāya kalpate
yoga-yuktyā tu tad bhasma plāvyamānaṁ samantatah
śaktena amṛta-varṣena hy adhikārān nivartate
ato mṛtyunjayāyetthaṁ amṛta-plāvanaṁ satāṁ
śiva-śakty-amṛta-sparśe labdha eva kuto mṛtih
yo veda gahanaṁ guhyaṁ pāvanaṁca tathoditaṁ
agni-soma-puṭaṁ kṛtvā na sa bhūyobhi-jāyate
śivāgninā tanum dagdhvā śakti-somāmṛtena yah
plāvayed yogamārgena somṛtatvāya kalpate
somṛtatvāyakalpata iti

Bṛhad-jābāla-Upaniṣad. 2

(ii) vidyā-śaktih samastānāṁ śaktir ity abhidhīyate
guna-trayāśrayā vidyā sā vidyā ca tad-āśrayā
guna-trayaṁ idaṁ dhenuh vidyābhūd gomayaṁ śubham
mūtrancopaniṣat proktaṁ kuryād bhasma tatah paraṁ.

Bṛhad-jābāla-Upaniṣad. 3

(iii) mānastokena mantrena mantritaṁ bhasma dhārayet
brāhmanaḥ ksatriyah tathā traivarnikānāṁ sarveṣāṁ
. . . gṛhasthānāṁ . . . brahma-cārinā . . . śūdrānāṁ . . .
anyeṣāṁ api sarveṣāṁ . . . yatīnāṁ . . . ati-varnāśramānāṁ
sarveṣāṁ . . . bhasma . . .
tenādhītaṁ śrutaṁ tena tena sarvaṁ anuṣṭhitaṁ
yena viprena śirasi tripunḍraṁ bhasmanā dhṛtaṁ
tyakta-varnāśramācāro lupta-sarvakriyopi yah
sakṛt tiryak-punḍrānka-dhāranāt sopi pūjyate
ye bhasma-dhāranaṁ tyaktvā karma kurvanti mānavāḥ
teṣāṁ nāsti punir-mokṣah saṁsārāt janma-koṭibhih . . .
rudrāgneh yat paraṁ vīryaṁ tad bhasma pari kīrtitaṁ

tasmāt sarveṣu kāleṣu vīryavān bhasma-saṁyutaḥ
bhasma-niṣṭhasya dahyante doṣā bhasmāgni saṅgamāt
bhasma-snāna--viṣuddhātmā bhasma-niṣṭha iti smṛtaḥ
bhasma-sandigdha-sarvāngaḥ bhasma-dīpta-tripuṇḍrakaḥ
bhasma śāyi ca puruṣaḥ bhasma-niṣṭha iti smṛtaḥ.

Bṛhad-jābāla-Upaniṣad: 5

(57) atha Jābālaḥ Bhusuṇḍaḥ kailāsa-śikharāvāsam auṁkāra-svarūpinam mahādevaṁ . . . bhasmoddhūlita-vigrahaṁ tiryak-tripuṇḍra-rekhā-virājamāna-phāla-pradeśaṁ niṣkalaṁ nir-guṇam śāntaṁ advaitaṁ śivaṁ praṇamya papraccha bhagavan vedasāraṁ udhṛtya tripuṇḍra-vidhiṁ yasmād anyānapekṣam eva mokṣopalabdhiḥ. kiṁ bhasmano dravyaṁ?

Bhasmajābāla-Upaniṣad: 1

(58) evaṁ tripuṇḍra-vidhiṁ bhasmanā karoti yaḥ . . saḥ sakala-bhogān bhuṅkte. dehaṁ tyaktvā śiva-sāyujyaṁ eti. na sa punar āvartate na sa punar āvartate ityāha bhagavān kālāgnirudraḥ.

Kālāgnirudra-Upaniṣad

(59) tryakṣaṁ varadaṁ śuddhaṁ taruṇāditya-sannibhaṁ
bhasmoddhūlita-sarvāṅgaṁ suprasannaṁ anusmaran
na tu vāyoś ca bhayaṁ bhavati yoginaḥ

Yoga-Tattva-Upaniṣad: 92, 97

(60) auṁ namo bhagavate bhasmāṅga-rāgāyogra-tejase

Tripurātāpiny-Upaniṣad: 3

(61) Bhusuṇḍaḥ . . . mahādevaṁ . . . bhasmoddhūlita-vigrahaṁ . . . advaitaṁ . . . śivaṁ . . . praṇamya papraccha. adhīhi bhagavan vedasāraṁ udhṛtya tripuṇḍra-vidhiṁ yasmād anyānapekṣaṁ eva mokṣopalabdhiḥ. kiṁ bhasma no dravyaṁ?

Bhasma-jābāla-Upaniṣad: 1

(62) prakṛtyā sahitaḥ śyāmaḥ pīta-vāsā jaṭā-dharaḥ.

Rāma-pūrva-tāpinī Upaniṣad: 3.7

(63) āsīnaḥ candra-khaṇḍaḥ prati-ghaṭita-jaṭā-kṣīragauras trinetraḥ.

Dakṣiṇāmūrthi-Upaniṣad: 5

(64) jñānacakṣuṣaḥ taṁ ekaṁ eva paśyanti pariśubhraṁ vibhuṁ dvijāḥ.

Mantrika-Upaniṣad: 16

(65) atasī-puṣpa-saṁkāśaṁ nābhi-sthāne pratiṣṭhitaṁ
caturbhujaṁ mahā-viṣṇuṁ pūrakena vicintayet.

Dhyāna-Bindu-Upaniṣad: 30

[illegible] śankha-cakra-mahāmudrā pustakāḍhyam catur-bhujam
saṁpūrṇa-candra-saṁkāśaṁ hayagrīvaṁ upāsmahe

Hayagrīva-Upaniṣad 4

[illegible] kaḥ kṛṣṇaḥ? . . pāpa-karṣanaḥ go-bhūmi veda-vedito
gopī-jana-vidyā-kalāpa-prerakaḥ tanmāyā ceti sakalam
paraṁ brahmaiva tat yo dhyāyati rasati bhajati sa
amṛto bhavati iti kiṁ tad-rūpam? sat-puṇḍarīka-
nayanaṁ meghābhaṁ vaidyutāṁbaram—dvi-bhujaṁ
jnāna-mudrāḍhyaṁ vana-mālinaṁ-īśvaram .

Gopālapūrvatāpinī-Upaniṣad 1

[illegible] viṣṇur-nāma mahā-yogī mahā-bhūto mahā-tapāḥ
tattva-mārge yathā dīpo dṛśyate puruṣottamaḥ
taṁ ārādhya jagan-nātham praṇipatya pitāmahaḥ
papraccha yoga-tattvaṁ me brūhi cāṣṭānga saṁyutam
taṁ uvāca hṛṣīkeśaḥ vakṣyāmi śṛṇu tattvataḥ
sarve jīvāḥ sukhaiḥ duḥkhaiḥ māyā-jālena veṣṭitāḥ
teṣāṁ mukti-karaṁ mārgaṁ māyā-jāla-nikṛntanam
janma mṛtyu-jarā-vyādhi-nāśanaṁ mṛtyu-tārakam
nānā-mārgais tu duṣ-prāpam kaivalyam paramam padam
patitāḥ śāstra-jāleṣu prajnayā tena mohitāḥ
anirvācyaṁ padaṁ vaktum na śakyaṁ taiḥ surair api
svātma-prakāśa-rūpam tat kiṁ śāstreṇa prakāśyate
niṣkalaṁ nirmalaṁ śāntaṁ sarvātītaṁ nirāmayaṁ
tadeva jīva-rūpeṇa puṇya-pāpa-phalair vṛtaṁ
paramātmapadaṁ nityaṁ tat-kathaṁ jīvatāṁ gataṁ
sarva-bhāva-padātītaṁ jnāna-rūpaṁ niranjanaṁ
vārivat sphuritaṁ tasmin tatrāhankṛtir utthitā
pancātmakaṁ abhūt piṇḍaṁ dhātu-baddhaṁ guṇātmakam
sukha-duḥkhaiḥ samāyuktam jīva-bhāvanayā kuru
tena jīvābhidhā proktā viśuddhaiḥ paramātmani
kāma-krodha-bhayaṁ cāpi mohalobhamado-rajaḥ
janma mṛtyuś ca kārpaṇyaṁ śokas tandrā kṣudhā tṛṣā
tṛṣṇa lajjā bhayaṁ duḥkhaṁ viṣādo harṣa eva ca
ebhiḥ doṣaiḥ vinir-muktaḥ sa jīvaḥ kevalo mataḥ
tasmād doṣa-vināśārthaṁ upāyaṁ kathayāmi te
yoga-hīnaṁ kathaṁ jnānaṁ mokṣadaṁ bhavati dhruvam
yogo hi jnāna-hīnas tu na kṣamo mokṣa-karmaṇi
tasmāt jnānaṁ ca yogaṁ ca mumukṣuḥ dṛḍham abhyaset

Yoga-Tattva-Upaniṣad 2–15

[illegible] ajnānād eva saṁsāro jnānād eva vimucyate
jnāna-svarūpaṁ-evādau jnānaṁ jneyaika-sādhanaṁ
jnātaṁ yena nijaṁ rūpaṁ kaivalyaṁ paramaṁ padaṁ
niṣkalaṁ nirmalaṁ sākṣāt sac-cidānanda-rūpakaṁ
utpatti-sthiti-saṁhāra-sphūrti-jnāna-vivarjitaṁ
etad jnānaṁ iti proktaṁ

Yoga-Tattva-Upaniṣad. 16–18

(70) jnānaṁ nāma utpatti-vināśa-rahitaṁ nairantaryaṁ
caitanyaṁ jnānaṁ ity ucyate.
Sarva-Sāra-Upaniṣad: 0.0

(71) atha yogaṁ bravīmi te
yogo hi bahudhā brahman bhidyate vyavahārataḥ
mantrayogo layaścaiva haṭhosau rājayogataḥ
ārambhaś ca ghataś caiva tathā paricayaḥ smṛtaḥ
niṣpattiścetyavasthā ca sarvatra parikīrtitā
eteṣāṁ laksaṇaṁ brahman vaksye śrunu samāsataḥ
mātṛkādi-yutaṁ mantram dvādaśābdaṁ tu yo japet
kramena labhate jnānam aṇimādi-guṇānvitaṁ
alpabuddhir-imaṁ yogaṁ sevate sādhakādhamaḥ
layayogaṣ citta-layaḥ kotiśaḥ parikīrtitaḥ
gacchan tiṣṭhan svapan bhunjan dhyāyan niṣkalaṁ īśvaraṁ
sa eva layayogas syāt haṭha-yogam śṛṇu
yamaś ca niyamaś caiva āśanaṁ prāṇa-saṁyamaḥ
pratyāhāre dhāraṇā ca dhyānaṁ bhrū-madhyame hariṁ
samādhiḥ samatāvasthā śaṣṭhāṅgo yoga ucyate
tato bhaved rāja-yogo nāntarā bhavati dhruvaṁ
yadā tu rāja-yogena niṣpannā yogibhiḥ kriyā
tadā viveka-vairāgyam jāyate yogino dhruvaṁ
viṣṇur-nāma mahā-yogī mahā-bhūto mahā-tapāḥ
tattva-mārge yathā dīpo dṛśyate puruṣottamah
tena sarvaṁ idaṁ protam tat satyaṁ tat paraṁ padaṁ
labhate yoga-yuktātmā puruṣaḥ tat paraṁ padaṁ.
Yoga-Tattva-Upaniṣad: 2–24, 131, 136

(72) parama-gurūpadeśena . . . buddhi-guhānihita-jyotirvā . . .
turīya-caitanyaṁ vā antar-lakṣyaṁ bhavati. tad
darśanaṁ sadācārya-mūlam
ācāryo veda-saṁpanno visṇu-bhakto vimatsaraḥ
yoga-jno yoga-niṣthaśca sadā yogātmakaḥ śuciḥ
guru-bhakti-samāyuktaḥ purusa-jno viśeṣataḥ
evam lakṣaṇa-saṁpannaḥ gurur-ity-abhidhīyate
gu-śabdas tv andhakāras syāt ru-śabdaḥ tan-nirodhakaḥ
andhakāra-nirodhitvāt gurur ity abhidhīyate
gurur eva paraṁ brahma gurur eva parā gatiḥ
gurur eva parā vidyā gurur eva parāyaṇaṁ
gurur eva parā kāṣṭhā gurur eva paraṁ dhanaṁ
yasmāt tad-upadeṣṭāsau tasmād gurutaro guruh
iti yaḥ sakṛd uccārayati tasya saṁsāra-mocanaṁ bhavati
sarva-janma-kṛtaṁ pāpaṁ tat-kṣaṇād eva naśyati sarva-
kāmān avāpnoti. sarva-purusārtha-siddhir bhavati
ya evaṁ veda. ity upaniṣad.
Advaya-tāraka-Upaniṣad: Concluding paragraph

(73) atha khalu somyemaṁ sanātanaṁ ātma-dharmaṁ vaiṣṇavīṁ
niṣṭhaṁ nāsamāpya prabrūyāt nānūcānāmnāya nānātmavide

nāvitarāgāya nāviśuddhāya nānupasannāya nāprayatamānasā
ya iti ha smāhuh tad etat ṛcābhyuktaṁ vidyā ha vai
brāhmanaṁ ājagāma gopāya māṁ śevadhistehaṁ asmi
asūyakāyānṛjave śathāya mā brūyāh vīryavatī tathā
syāṁ yaṁ eva vidyā śrutaṁ apramattam medhāvinam
brahmacaryopapannaṁ-asmā imāṁ upasannāya samyak
parīksya dadyāt vaisnavīṁ ātmanisthāṁ adhyāpitā ye
guruṁ nādriyante viprā vācā manasā karmanā vā yathaiva
tena na guruh bhojanīyah tathaiva cānnaṁ na bhunakti
śrutam tat. gurur eva paro dharmo gurur eva parā
gatih ekāksara-pradātāraṁ yo guruṁ nābhinandati
tasya śrutaṁ tathā jnānam sravaty āmaghatāṁbuvat
yasya deve parā bhaktih yathā deve tathā gurau sa
brahma-vit paraṁ preyāditi vedānuśāsanaṁ ity upanisad.

Sāthyāyanīya-Upanisad: 33–37

[illegible] dīpākāraṁ mahādevaṁ jvalantam nābhi-madhyame
abhisicya amṛtenaiva 'haṁsa' 'hamsa' ity yo japet
jarā-marana-rogādi na tasya bhuvi vidyate
īśvaratvaṁ avāpnoti sadābhyāsa-ratah pumān
haṁsa-vidyāṁ ṛte loke nāsti nityatva-sādhanaṁ
yo dadāti mahā-vidyām haṁsākhyāṁ pārameśvarīṁ
tasya dāsyaṁ sadā kuryāt prajnayā parayā saha
śubham vā aśubhaṁ anyad vā yaduktaṁ gurunā bhuvi
tatkuryād avicārena śisyah samtoṣa-samyutah
haṁsa-vidyāṁ imāṁ labdhvā guru-śuśrūṣayā narah
gurur eva haris sāksāt nānyah ity abravīt śrutih

Brahma-Vidyā-Upaniṣad. 23–31

[illegible] bhagavan śarīraṁ idaṁ maithunādevodbhūtaṁ samvid-apetam
niraya eva . . . malaih bahubhih paripūrnaṁ etādṛśe śarīre
vartamānasya bhagavaṁstvaṁ no gatiriti . . sa hovāca
mahādevam

. . . .

deho devālayah proktah sa jīvah kevalah śivah
tyajed ajnāna-nirmālyaṁ sohaṁ bhāvena pūjayet . . .
ahamasmi paraś cāsmi brahmāsmi prabhavosmi ahaṁ . . .
sarva-loka-guruś cāsmi sarva-lokosmi sosmy-ahaṁ
ahaṁ-evāsmi siddhosmi śuddhosmi paramosmy aham
ahaṁ asmi sadā sosmi nityosmi vimalosmy aham
vijnānosmi viśeṣosmi somosmi sakalosmy ahaṁ
śubhosmi śoka-hīnosmi caitanyosmi samosmy ahaṁ
mānāvamāna-hīnosmi nirgunosmi śivosmy ahaṁ.

Maitreyī-Upaniṣad 1.3; 2. 1; 1–4)

[illegible] jnātṛ-jnāna-jneyānāṁ āvirbhāva tirobhāva jnātā svayaṁ
āvirbhāva tirobhāva rahitah svayaṁ jyotih sāksītyucyate

Sarva-Sāra-Upaniṣad: 1

(77) yadā pasyatı cātmānaṁ kevalaṁ paramārthatah
māyāmātraṁ jagatkrtsnaṁ tadā bhavati nirvrtıh
Jābāla-Darśana-Upaniṣad: 10–12

(78) tripurānanta-śaktyaika-rūpini sarva-sākṣinī
sā citıḥ sarvataḥ pūrnā pariccheda-vivarjanāt.
Tripurā-Rahasya: *Jnānakāṇḍa*: 11–45

(79) pratibiṁba-svarūpajnāh pratıbıṁbaṁ pracakṣate
jagat etādṛśaṁ sarvaiḥ samabhılakṣitam
svato na bhāsate kvāpı bhāsate ca cıdāśrayāt
ato jagat syād ādarśa-pratibıṁba-su-sammitaṁ.
Trıpurā-Rahasya· *Jnānakānda*: 11.60–61

(80) vıśvam darpana-dṛśyamāna-nagarī-tulyaṁ nıjāntargataṁ
paśyann-ātmanı māyayā bahırıvodbhūtam yathā nıdrayā
yah sāksāt-kurute prabodha samaye svātmānaṁ evādvayam
tasmai śrī gurumūrtaye nama ıdaṁ śrī dakṣınāmūrtaye.
Daksınāmūrtı-Stotra· 2

(81) īśvarānugrahād eva puṁsāṁ advaita-vāsanā.
Avadhūta-Gītā· 1

(82) paraṁ brahma pūrṇaṁ advayam.
Adhyātma-Upanisad: 21

(83) auṁ ıtı vyāharet aum namo bhagavate dattātreyāya
smarana-mātra-saṁtuṣṭāya mahā-bhaya-nıvāraṇāya
mahā-jnāna-pradāya cidānandātmane bālonmatta-pıśāca-
vesāyetı mahā-yogine avadhūtāyetı anasūyānanda-
vardhanāya atri-putrāyetı sarvakāma-phala-pradāya auṁ
iti vyaharet. bhava-bandha-mocanāyeti hrīṁ ıtı
vyāharet. sakala-vıbhūti dāyetı
kroṁ ıti vyāharet sādhyākarsaṇāyetı saur ıti
vyāharet. sarva-manaḥ-ksobhanāyeti śrīṁ iti vyāharet.
mahom iti vyāharet. cıraṁjīvine vasad ıtı vyāharet
vaśīkuru vaśīkuru vauṣad itı vyāharet. ākarsaya
ākarṣaya hum itı vyāharet. vıdvesaya vidveṣaya phaḍ
ıtı vyāharet uccāṭayoccātaya ṭhatheti vyāharet.
staṁbhaya staṁbhaya khakhetı vyāharet. māraya māraya
namaḥ saṁpannāya namaḥ saṁpannāya svāhā poṣaya poṣaya.
para-mantra para-yantra para-tantrāṁś chındhı chindhı
grahān nıvāraya nıvāraya dāridryam vidrāvaya vıdrāvaya
vyādhiṁ nivāraya nivāraya duhkham haraya haraya dehaṁ
posaya posaya cittaṁ toṣaya toṣayeti sarva-mantra-
sarva-yantra-sarva-tantra-sarva-pallava-svarūpāyeti
auṁ namaḥ śivāya. ity upaniṣad.
Dattātreya-Upanıṣad: 2

([illegible]) sarvopetā ca tad-darśanāt

Brahma-Sūtra 2 1 30

([illegible]) sarva śakti yuktā ca parā devatā ityabhyupagantavyam
kutah? tad-darśanāt tathā hi darśayati śrutih
sarva śakti yogam parasyāh devatāyāh

Śankara-Bhāsya 2 1 30

([illegible]) gurur brahmā gurur visnuh gurur eva maheśvarah
gurus sāksāt paraṁ brahma tasmai śrī guruve namah

Guru-Stotra

([illegible]) vandāru jana mandāram svānandāmbudhim advayaṁ
vande datta prabhuṁ devaṁ samsāra-bhrama-vārakaṁ

Guru Caritam

([illegible]) auṁ sarva-caitanya-rūpaṁ tāṁ ādyāṁ vidyaṁ ca dhīmahi
buddhiṁ yā nah pracodayāt

Devī-Bhāgavata 1 1

([illegible]) jīvatah purusasya kartṛtva-bhoktrtva sukha duhkhādi-
laksanaś citta dharmah kleśa-rūpatvāt bandho bhavati
tasya nivāranaṁ jīvan-muktih

Vidyāranya's Jīvanmukti-Viveka Ch 1 p 9

([illegible]) natatra sūryo bhāti na candra-tārakaṁ nemā vidyuto
bhānti kutoyaṁ agnih taṁ eva bhāntaṁ anubhāti sarvaṁ
tasya bhāsā sarvaṁ idaṁ vibhāti

Katha Upaniṣad 2 5 15

([illegible]) tad visnoh paramaṁ padaṁ sadā paśyanti sūrayah

Paingala-Upaniṣad

([illegible]) bhargo devasya dhīmahi (*Yajurveda-Saṁhitā* 1 5)
ekaṁ evādvitiyaṁ brahma (*Chāndogya-Upanisad* 6 2 1)
Śankara interprets this as
sajātīya vijātīya svagata bheda-varjitaṁ brahma

([illegible]) sarvaṁ khalv idaṁ brahma

([illegible]) neha nānāsti kiṁ ca na

Katha Upanisad 2 4 11

([illegible]) manasaivānu drastavyaṁ

Bṛhad-Āranyaka-Upanisad 4 4 19

([illegible]) naiva vācā na manasā prāptuṁ śakyo na caksusā

Katha Upaniṣad 2 6 12

(97) idam adya mayā labdhaṁ idaṁ prāpsye manorathaṁ
ity ajnāna-vimohitāḥ

Bhagavad-Gītā: 16 13–15

(98) yadā samharate cāyaṁ kūrmoṅgānīva sarvaśaḥ
indriyāṇīndriyārthebhyaḥ tasya prajnā pratiṣṭhitā.

Bhagavad-Gītā: 2 58

(99) yadā pancāvatiṣṭhante jnānāni manasā saha
buddhiś ca naviceṣṭate tāṁ āhuh paramāṁ gatiṁ.

Kaṭha-Upaniṣad: 2.6–10

(100) tatra ko mohaḥ kaś śokaḥ ekatvaṁ anupaśyataḥ.

Īśāvāsyopanisad: 7

(101) śārīram kevalam karma kurvan nāpnoti kilbiṣaṁ

Bhagavad-Gītā: 4.21

(102) yaḥ sarvatrānabhisnehah tat tat prāpya śubhāśubhaṁ
nābhinandati na dveṣṭi tasya prajnā pratiṣṭhitā

Bhagavad-Gītā: 2 57

(103) śarīṛa-yātrāpi ca te na prasidhyet akarmaṇaḥ

Bhagavad-Gītā: 3 8

(104) pratibodha viditaṁ.

Kena-Upaniṣad: 12

(105) tad eva brahma tvaṁ viddhi nedaṁ yad idaṁ upāsate.

Kena-Upaniṣad: 1.8

(106) yo māṁ paśyati sarvatra sarvaṁ ca mayi paśyati
tasyāham na praṇaśyāmi sa ca me na pranaśyati

Bhagavad-Gītā: 6 30

(107) sādhibhūtādhidaivam māṁ . . ye viduḥ yukta-cetasaḥ.

Bhagavad-Gītāś 7.30

(108) deho devālayaḥ proktaḥ.

Maitreyī-Upaniṣad: 2.1

(109) nāyaṁ hanti na hanyate.

Kaṭhopaniṣad: 1.2 19

(110) cit-svarūpohaṁ iti sadā bhāvayan . . . antar-dṛstyā . . .
paraṁ brahma avalokayan tad-rūpo bhavati.

Advayatāraka-Upaniṣad: 0.0

(111) haṁsātmānaṁ dhyāyet . . . paraṁ brahma bhavet . . . tasmin
. . . sadāśivaḥ . . . prakāśate.

Haṁsa-Upaniṣad: 2.

(112) na sandṛśe tiṣṭhati rūpaṁ asya na cakṣuṣā paśyati
kaścanainaṁ hṛdā hṛdisthaṁ manasā ya evam viduḥ
amṛtās te bhavanti

Śvetāśvatara-Upaniṣad 4 20

(113) manasaivedam āptavyaṁ neha nānāsti kiṁcana

Katha-Upaniṣad. 2 4.11

(114) yogī niyata-mānasaḥ . śāntim nirvāṇa-paramāṁ
mat-saṁsthāṁ adhigacchati

Bhagavad-Gītā 6 15

(115) brahma-veda brahmaiva bhavati

(*Muṇḍaka-Upaniṣad* 3 2 9)

(116) teṣāṁ sukhaṁ śāśvataṁ netaresāṁ teṣāṁ śāntiḥ
śāśvatī netareṣāṁ.

Katha-Upaniṣad· 2 5.12

(117) haṁsaḥ ṛṣiḥ . . . parama haṁsaḥ devatā . .

Hamsa-Upaniṣad· 2

(118) vāg-arthāv iva saṁpṛktau vāg-artha pratipattaye
jagataḥ pitarau vande pārvatī-parameśvarau.

Raghuvamsa: 1–1

(119) sa eva māyā parimohitātmā śarīraṁ āsthāya karoti
sarvaṁ . . stry annapānādi vicitra-bhogaiḥ sa eva
jāgrat parītṛptiṁ eti svapne sa jīvaḥ sukha-
duḥkha bhoktā sva-māyayā kalpita jīva-loke susupti-
kāle sakale vilīne tamobhibhūtaḥ sukha-rūpaṁ eti . . .
ādhāraṁ ānandaṁ akhaṇḍa-bodhaṁ yasmin layaṁ yāti
puratrayaṁ ca . . . tad brahmādvayaṁ asmy aham.

Kaivalya-Upaniṣad 1 12.19

(120) dvāsuparnā sayujā sakhāyā samānaṁ vṛksam pariṣasvajāte
tayoranyaḥ pippalaṁ svādu atti anaśnan anyo abhicākaśīti

Muṇḍaka-Upaniṣad· 3 1 1

(121) yogaḥ citta-vṛtti-nirodhaḥ

Patañjali-Sūtra. 1 2

(122) Dattātreyo mahonmattaḥ

Dattātreya-Stotra

(123) mahimnaḥ pāraṁ te parama-viduṣo yady asadṛśī
stutir brahmādīnāṁ api tadavasannas tvayi giraḥ
athāvācyāḥ sarvāḥ sva-mati-pariṇāmāvadhi gṛṇaṁ
mamāpy eṣa stotro hara nirapavādaḥ parikaraḥ.

Śiva-Mahimnaḥ Stotra: 1

(124) Dattātreya hare kṛṣṇa unmattānanda-dāyaka
digaṁbara muner-bāla piśāca-jnāna-sāgara.

Dattātreya-Upaniṣad: 1 1

(125) bhṛgurvai vāruṇiḥ varuṇam pitaraṁ upasasāra.
adhīhi bhagavo brahmeti tasmā etat provāca.
annaṁ prāṇaṁ cakṣuh śrotraṁ manovācaṁ iti taṁ hovāca.
yato vā imāni bhūtāni jāyante. yenajātāni jīvanti.
yatprayantyabhisamviśanti tad vijijnāsasva.
tad brahmeti. sa tapo tapyata. sa tapastaptvā.

annaṁ brahmeti vyajānāt annādhyeva khalv-imāni
bhūtāni jāyante. annena jātāni jīvanti. annaṁ
prayantya bhisamviśanti tadvijnāya. punareva
varunam pitaram upasasāra adhīhi bhagavo brahmeti.
taṁ hovāca. tapasā brahma vijijnāsasva tapo
brahmeti.

Taittirīya-Upaniṣad: 3 1–2

(126) sivaś cordhvamayaś-śaktiḥ ūrdhvaśaktimayaś śivah
tad itthaṁ śiva-śaktibhyāṁ nāvyāptam iha kiṁcana
asakṛc cāgninā dagdhaṁ jagat tat-bhasmasāt kṛtam
agner vīryaṁ idaṁ prāhuḥ tad vīryam bhasma yattataḥ.

(*Bṛhajjābāla-Upaniṣad:* 2 9–10)

(127) yasyāmataṁ tasya matam.

Kena-Upaniṣad: 2.2

(128) kṛpālurakṛtadrohaḥ titikṣuḥ sarva-dehināṁ
sātya-sāro 'navadyātmā samassarvopakārakaḥ.

Avadhūta-Gītā: VII.4

(129) . . . āgamah . . . pramānaṁ sarvatodhikaṁ adṛṣṭārtheṣu
samvādāt pramāṇaṁ hyāgamo bhavet.

tasmāt sarvajna gadito hyāgamaḥ sarvadarśanaḥ
tatrokto deva evādau śṛṣṭeḥ jagata āsthitaḥ
nirupādāna evādau sṛṣṭavānakhilaṁ jagat
yasmānmaheśvaraḥ pūrṇaḥ svaccha-svātantrya-saṁyutaḥ.

(*Tripurā-Rahasya: Jnānakāṇḍa:* Ch. 11–23, 34, 36, 37)

(130) īśvarānugrahād eva puṁsāṁ advaita-vāsanā
mahadbhaya-paritrāṇād viprāṇāṁ upajāyate.

Avadhūta-Gītā: 1.1

(131) īśānas sarva-vidyānām īśvaras sarva-bhūtānāṁ
brahmādhipatiḥ brahmaṇodhipatiḥ brahmā śivo
mestu sadāśivoṁ.

Yajur-Veda

(112) icchāmātram prabhossṛṣṭih.

Mandukya-Upaniṣad

(113) matprasādāt tariṣyasi.

Bhagavad-Gītā : 18 58

(114) mahāntaṁ vibhuṁ ātmānaṁ matvā-dhīro na śocati.

Kaṭha-Upaniṣad: 1 2 21

(115) śānto dāntah uparatah titiksuh samāhito bhūtvā
ātmany evātmānaṁ paśyet.

Bṛhad-Āranyaka Upaniṣad: 4 4 23

parīksya lokān karmacitān brāhmano nirvedam
āyāt . . tad vijnānārthaṁ sa gurum evābhigacchet
samit-pānih śrotriyaṁ brahma-nisthaṁ

Mundaka-Upaniṣad 1 2 12

(116) yenedam pūritaṁ sarvam ātmanaivātmanātmanā
nirākāraṁ kathaṁ vande hy abhinnam śivam avyayaṁ

Avadhūta-Gītā. 1 2

(117) panca-bhūtātmakaṁ viśvaṁ marīci-jala-sannibhaṁ
kasyāpy aho namaskuryām ahaṁ eko niranjanah.

Avadhūta-Gītā: 1.3

(118) āścaryosya vaktā.

Katha-Upaniṣad: 1.2 7.

(119) āścaryavat paśyati kaścid enaṁ

Bhagavad-Gītā 2 29

(120) taṁ evaṁ vidvān amṛta iha bhavati
nānyah panthā ayanāya vidyate

Puruṣa-sūkta

(121) mana eva manuṣyānāṁ kāranaṁ bandha-moksayoh

Tripuratāpinī-Upaniṣad: 5 3

(122) mano vaco yatra naśaktaṁ-Irituṁ
nūnaṁ kathaṁ tatra gurūpadeśatā?

Avadhūta-Gītā: 2 40

(123) Īśāvāsyaṁ idagṁ sarvaṁ
yat kiṁ ca jagatyāṁ jagat-
tena tyaktena bhunjīthāḥ
mā gṛdhah kasya svid dhanaṁ.

Īśāvāsya-Upaniṣad: 1

(144) ātmana ākāśaḥ saṁbhūtaḥ.
Taittirīya-Upaniṣad: 2.1

(145) yato vā imāni bhūtāni . . . tad brahma.
Taittirīya-Upaniṣad: 3.1

(146) ahaṁ ātmā brahma.
Bṛhad-Āraṇyaka-Upaniṣad: 4.4.5

(147) sarvaṁ khalv idaṁ brahma.
Chāndogya-Upaniṣad: 3.3.14

(148) yo brahmāṇaṁ vidadhāti pūrvaṁ vedāṁs ca sarvān prahiṇoti tasmai ·
Veda

(149) athāto brahma-jijnāsā.
Brahma-Sūtra: 1.1.1

(150) janmādy asya yataḥ.
Brahma-Sūtra 1 1.2

(151) śāstra-yonitvāt.
Brahma-Sūtra: 1.1.3

(152) tattu samanvayāt.
Brahma-Sūtra: 1.1.4

(153) īkṣater nāśabdaṁ.
Brahma-Sūtra: 1.1.5

(154) auṁ ity etad akṣaraṁ idaṁ sarvaṁ. tasyopavyākhyānaṁ bhūtaṁ bhavad bhaviṣyad iti sarvaṁ oṁkāra eva. yac cānyat trikālātītaṁ tad apy oṁkāra eva. sarvaṁ hy etad brahmāyaṁ ātmā brahma soyaṁ ātmā catuṣpāt . . . amātraś caturtho avyavahāryaḥ prapancopaśamaḥ śivo advaita evaṁ oṁkāra ātmaiva saṁviśanty ātmanātmānaṁ ya evaṁ veda ya evaṁ veda.
Māṇḍūkya-Upaniṣad: 1

(155) auṁ ity etad aksaraṁ ūdgīthaṁ upāsītoṁ iti hy udgāyati tasyopavyākhyānaṁ.
Chāndogya-Upaniṣad: 1.1.1

(156) auṁ ity brahma. auṁ itīdaṁ sarvaṁ.
Taittirīya-Upaniṣad: 1.8

(157) sa eṣontaś carate bahudhā jāyamānaḥ. auṁ ity evaṁ dhyāyata ātmānaṁ svasti vaḥ pārāya tamasah parastāt.
Muṇḍaka-Upaniṣad: 2.2.6

[illegible] vedānta sāra sarvasvam jnānaṁ vijnānaṁ eva ca
ahaṁ ātmā nirākārah sarva-vyāpi svabhāvatah

Avadhūta-Gītā: 1.5

[illegible] sarvaṁ brahmeti vikhyātaṁ bravīti bahudhā śrutih

Avadhūta-Gītā: 1 13

[illegible] vadanti śrutyah sarvāh nirgunaṁ śuddhaṁ avyayaṁ

Avadhūta Gītā: 1 20

[illegible] neti neti śrutir brūyāt anrtaṁ pānca-bhautikam

Avadhūta-Gītā. 1 25

[illegible] nahi nahi mantraṁ chando laksanam

Avadhūta-Gītā: 1 75

[illegible] sa nah piteva sūnavegne sūpāyano bhava
sa ca sva svastaye

Rg-Veda 1.1 2 6

This is translated with the following commentary:—

he agne tvaṁ asmadarthaṁ śobhana-prāpti-yuktah bhava
tathā asmākaṁ vināśa-rāhityārtham samaveto bhava
tatra ubhayatra drstāntah yathā sūnave putrārtham
pitā samaveto bhavati tadvat

Sāyana-Bhāsya

[illegible] atarkyaṁ anupramānāt

(*Katha-Upaniṣad* 1 2 8)

[illegible] naisā tarkena matir āpaneyā proktānyenaiva sujnānāya
preṣṭha

Katha-Upanisad: 1 2 9

[illegible] nāyaṁ ātmā pravacanena labhyah na medhayā na bahunā
śrutena yaṁ evaisa vrnute tena labhyah tasyaisa
ātmā vivṛnute tanūṁ svāṁ

Kaṭha-Upaniṣad · 1 2 22

[illegible] nāvirato duś-caritāt nāśānto nāsamāhitah naśānta
mānaso vāpi prajnānenainaṁ āpnuyāt

Katha-Upanisad: 1 2 23

[illegible] yadā yadā hi dharmasya glānir bhavati bhārata
abhyutthānaṁ adharmasya tadātmānaṁ srjāmy ahaṁ

Bhagavad-Gītā. 4 7

[illegible] idaṁ tu guhya tamaṁ pravaksyāmy anasūyave

Bhagavad-Gītā: 9 1

(170) teṣāṁ nityābhiyuktānāṁ yoga-kṣemaṁ vahāmy ahaṁ.
Bhagavad-Gītā: 9.22

(171) mad-anugrahāya paramaṁ guhyaṁ adhyātma-saṁjnitaṁ
yat tvayoktaṁ vacas tena mohoyaṁ vigato mama.
Bhagavad-Gītā: 11.1

(172) manyase yadi tac chakyaṁ mayā draṣṭuṁ iti prabho
yogeśvara tatho me tvaṁ darśayātmānaṁ avyayaṁ.
Bhagavad-Gītā: 11.4

(173) mayā prasannena tavārjunedaṁ rūpaṁ paraṁ darśitaṁ ātma-yogāt.
Bhagavad-Gītā: 11.47

(174) na veda yajnādhyayanaiḥ na dānaiḥ
na ca kriyābhiḥ na tapobhir ugraiḥ
evaṁ rūpaḥ śakyaḥ ahaṁ nr-loke
draṣṭum tvad-anyena kuru-pravīra
Bhagavad-Gītā: 11.48

(175) sarva-guhya-tamaṁ bhūyaḥ
śṛnu me paramaṁ vacaḥ
iṣṭosi me dṛḍhaṁ iti
tato vakṣyāmi te hitaṁ.
Bhagavad-Gītā: 18.64

(176) mā śucaḥ saṁpadaṁ daivīṁ abhijātosi pāṇḍava
Bhagavad-Gītā: 16.6

(177) tasmāt śāstraṁ pramāṇaṁ te kāryākārya-vyavasthitau
jnātvā śāstra-vidhānoktaṁ karma-kartuṁ ihārhasi.
Bhagavad-Gītā: 16.23

(178) mac-cittaḥ sarva-durgāṇi mat-prasādāt tariṣyasi.
Bhagavad-Gītā: 18.58

(179) man-manā bhava mad-bhakto mad-yājī māṁ namaskuru
māṁ evaiṣyasi satyaṁ te pratijāne priyosi me.
Bhagavad-Gītā: 18.65

(180) imāṁ kathāṁ uktavato guroḥ tad-yuktasya
tattvaṁ hi samaṁ prakāśate.
(*Avadhūta-Gītā:* 2.40)

(181) vindati vindati nahi nahi yatra
chando-lakṣaṇaṁ nahi nahi tatra.
Avadhūta-Gītā: 5.32

(182) kṛpāluḥ . . . sarvopakārakaḥ.
Avadhūta-Gītā: 8.4

(183) guru-prajñā-prasādena mūrkho vā yadi paṇḍitaḥ
yas tu saṁbudhyate tattvaṁ virakto bhava-sāgarāt
Avadhūta-Gītā: 2 23

(184) kasyāpy aho namas kuryāṁ ahaṁ eko nirañjanaḥ
Avadhūta-Gītā: 1 3

(185) pañca-bhūtātmakaṁ viśvaṁ marīci-jala-sannibhaṁ
Avadhūta-Gītā: 1 3

(186) yenedaṁ pūritaṁ sarvaṁ
Avadhūta-Gītā 1 2

(187) sarva-śūnyaṁ aśūnyaṁ ca satyāsatyaṁ na vidyate
svabhāva-bhāvataḥ proktaṁ
Avadhūta-Gītā. 1 76

(188) jñānaṁ na tarko na samādhi-yogo
na deśa-kālau na gurūpadeśaḥ
svabhāva-saṁvittir ahaṁ ca tattvaṁ
ākāśa kalpaṁ sahajaṁ dhruvaṁ ca
Avadhūta Gītā: 1 58

(189) svabhāva-bhāvataḥ proktam
śāstra-saṁvitti-pūrvakaṁ
Avadhūta-Gītā. 1 76

(190) nopāsako naivaṁ upāsya-rūpaṁ
na copadeśo na ca me kriyā ca
saṁvit-svarūpaṁ ca kathaṁ vadāmi
svarūpa-nirvāṇaṁ anāmayohaṁ
Avadhūta-Gītā 4 8

(191) iha-sarva-nirantara-sarva-cite
iha kevala-niścala-sarva-cite
dvi-padādi vivarjita-sarva-cite
kimu rodiṣi mānasi sarva-samaṁ
Avadhūta-Gītā. 5 21

(192) mana eva nirantara-sarva-gataṁ
hy aviśāla-viśāla-vihīna-paraṁ
mana eva nirantara-sarva-śivaṁ
manasāpi kathaṁ vacasā ca kathaṁ
Avadhūta Gītā: 6 3

(193) gaditāviditaṁ nahi satyaṁ iti
viditā-viditaṁ satyaṁ iti
yadi caika-nirantara-sarva-śivaṁ
viṣayendriya-buddhi-manāṁsi kathaṁ?
Avadhūta-Gītā. 6 8

(194) katharh iha tattvarh vindati yatra
rūparh-arūparh katharh-iha tatra
gaganākāraḥ paramo yatra
viṣayīkaraṇarh katharh iha tatra.
Avadhūta-Gītā: 7.5

(195) bodha-vibodha-vihīna-pararh.
Avadhūta-Gītā: 5.15

(196) avikalpa-vikalparh.
Avadhūta-Gītā: 5.18

(197) pratyakṣarh cāparokṣarh ca
Avadhūta-Gītā: 1.35

(198) laghu-dīrgha-vicāra;
bhinna-vibhinna-vicāra;
bahir-antara-sandhi-vicāra;
carā-cara-bheda-vicāra.
Avadhūta-Gītā: 5.4–7–9–10

(199) ekarh eva samarh tattvarh vadanti hi vipaścitaḥ.
Avadhūta-Gītā: 1.22

(200) manyante yoginaḥ sarvam.
Avadhūta-Gītā: 1.71

(201) gurūpadeśatā.
Avadhūta-Gītā: 1.58

(202) iti tattvamasi prabhṛti-śrutibhih pratipāditarh ātmani tattvamasi
tvarh upādhi vivarjita-sarva-samarh.
Avadhūta-Gītā: 5.2

(203) imārh kathārh uktavato guros tad-yuktasya
imārh kathārh uktavato guros tad-yuktasya
tattvarh hi samarh prakāśate.
Avadhūta-Gītā: 2.40

(204) sarvam brahmeti vikhyātarh bravītī bahudhā śrutiḥ.
Avadhūta-Gītā: 1.3

(205) vadanti śrutayaḥ sarvāḥ nirgunarh śuddhamavyayarh.
Avadhūta-Gītā: 1.5

(206) tattvarh asyādi-vākyena svātmāhi pratipāditaḥ.
Avadhūta-Gītā: 1.25

(207) neti neti śrutir brūyāt anṛtarh.
pānca-bhautikarh.
Avadhūta-Gītā: 1.25

(209) bahudhā śrutayaḥ pravadanti yato
Avadhūta-Gītā: 5 31

(210) bahudhā śrutayaḥ pravadanti
Avadhūta-Gītā. 6 1

(210) auṁ iti gaditaṁ
Avadhūta-Gītā: 5 1

(211) na śūnya-rūpaṁ na viśūnya-rūpam
na śuddha-rūpaṁ na viśuddha rūpam
rūpaṁ-virūpaṁ na bhavāmi kiṁcit
svarūpa-rūpaṁ paramārtha-tattvaṁ
Avadhūta-Gītā 3 45

(212) vedo na dīkṣā na ca muṇḍanakriyā
gurur na śiṣyaḥ.
Avadhūta-Gītā: 2 32

(213) vindati vindati nahi nahi yatra
chando-lakṣaṇaṁ nahi nahi tatra
Avadhūta-Gītā: 4 25

(214) avadhūta-lakṣaṇaṁ varṇaiḥ jñātavyaṁ bhagavattamaiḥ
veda-varṇārtha-tattvajñaiḥ veda-vedānta-vādibhiḥ
Avadhūta-Gītā: 8 5

(215) sarvaṁ jagad viddhi
Avadhūta-Gītā: 1–41

(216) sphuraty eva jagat kṛtsnaṁ
Avadhūta-Gītā 1–61

(217) pañca bhūtātmakaṁ viśvaṁ
Avadhūta-Gītā: 1 3

(218) vyomādi pañcakaṁ
Avadhūta Gītā. 1 46

(219) śabdādi pañcakasyāsya
Avadhūta-Gītā. 1 16

(220) mahadādi jagat sarvaṁ
Avadhūta-Gītā 1 45

(221) mahadādi jagat sarvaṁ na kiṁ cit pratibhāti me
Avadhūta-Gītā. 2 45

(222) mahadadīni bhūtāni. . . .
Avadhūta-Gītā: 2 8

(223) bāhyabhāvaṁ bhavedviśvaṁ
antaḥ prakrtır ucyate.
Avadhūta-Gītā: 2.19

(224) (enedaṁ pūritaṁ sarvaṁ)
ātmanaıvātmanātmani
Avadūta-Gītā: 1 2

(225) yasya svarūpāt sacarācaraṁ jagat utpadyate.
tiṣṭhati līyatepıvā
Avadhūta-Gītā: 2.36

(226) kālatrayam yadı ca netı kathaṁ diśaśca.
Avadhūta-Gītā. 3 20

(227) vedā na lokāh na surāh na yajnah varnāśramo naiva kulaṁ na jātiḥ
na dhūma-mārgo na ca dīptı-mārgo brahmaıka-rūpaṁ paramārtha-tattvam
Avadhūta-Gītā: 1 34

(228) bhrānti-jnānam sthıtaṁ bāhyaṁ samyak jnānaṁ ca madhyagaṁ
madhyān madhyataraṁ jneyaṁ nārıkeḷa-phalāmbuvat
Avadhūta-Gītā: 2 20

(229) What ıs stated ıs implıed ın the passages such as:—
śabdādı pancakasyāsya naıvāsı tvam na te punaḥ.
Avadhūta-Gītā: 1 16

(230) atītānāgataṁ karma vartamānaṁ tathaıva ca
na karomı na bhunjāmı ıti me nıścalā matiḥ
Avadhūta-Gītā: 1 72

(231) aho cıtta kathaṁ bhrāntaḥ pradhāvasi piśācavat.
Avadhūta-Gītā: 1.18

(232) (233) gurur . . śıṣyo . . . saṁpadaḥ.
Avadhūta-Gītā: 2 32

(234) What is stated ıs implied in the passages like·—
yoga-viyogaıh rahıto yogī bhoga-vıbhogaih rahıto
bhogī.
Avadhūta-Gītā: 7–9

(235) ātmānaṁ cāmṛtaṁ hıtvā abhinnaṁ mokṣaṁ avyayaṁ
gato hı kutsıtaḥ kākaḥ vartate narakam pratı
Avadhūta-Gītā: 8–10

(236) vistādi-narakaṁ ghoraṁ bhagaṁ ca parinirmitam
kimu paśyasi re cıtta katham tatraıva dhāvasi.
Avadhūta-Gītā: 8 18

(337) dharmādau mokṣa-paryantaṁ nirīhāḥ sarvathāvayaṁ
kathaṁ rāga-virāgaiś ca kalpayanti vipaścitaḥ?

Avadhūta-Gītā: 7.14

(338) na hi mokṣa-padaṁ na hi bandha-padaṁ
na hi puṇya-padaṁ na hi pāpa-padam
na hi pūrṇa-padaṁ na hi rikta-padaṁ
kimu rodisi mānasi sarva-samaṁ

Avadhūta-Gītā 5.19

(339) bodha-vibodhaiḥ satataṁ yukto
dvaitādvaitaiḥ kathaṁ iha muktaḥ?

Avadhūta-Gītā. 7.10

(340) sarvaṁ brahmeti vikhyātaṁ bravīti bahudhā śrutiḥ

Avadhūta-Gītā: 1.13

(341) All that is stated is supported by the passages such as —
ātmaiva kevalam sarvaṁ bhedābhedo na vidyate.

Avadhūta-Gītā: 1.4

ahaṁ ekaṁ idaṁ sarvaṁ

Avadhūta-Gītā. 1.10

samaṁ hi sarveṣu akhaṇḍitaḥ

Avadhūta-Gītā: 1.11

ātmānaṁ sarvatraikaṁ . akhaṇḍaṁ

Avadhūta-Gītā: 1.12

saṁpurnatvāt na gṛṇāmi

Avadhūta-Gītā: 2.6

akhaṇḍitaṁ anākāro
vartate kevalaḥ śivaḥ

Avadhūta-Gītā. 7.13

(342) All that is stated is supported by passages such as.—
ātmanyevātmanā sarvaṁ tvayā pūrṇaṁ nirantaraṁ

Avadhūta-Gītā: 1.26

na tvaṁ nāham jagannedaṁ sarvaṁ ātmaiva kevalaṁ

Avadhūta-Gītā: 1.15

śabdādi pancakasyāsya naivāsi tvaṁ na te punaḥ
tvaṁ eva paramaṁ tattvaṁ

Avadhūta-Gītā: 1.16

mahadādi jagat sarvaṁ na kiṁ cit pratibhāti me
brahmaiva kevalaṁ sarvaṁ

Avadhūta-Gītā: 1.45

(243) dvaitādvaita-vivarjitaṁ

Avadhūta-Gītā: 1.36

(244) aho māyā mahāmoho dvaitādvaita-vikalpanā.

Avadhūta-Gītā: 1.61

(245) advaitarūpaṁ akhilam . . . dvaitasvarūpaṁ akhilaṁ.
kathaṁ vadāmi.

Avadhūta-Gītā: 3.5

(246) gaganopamaṁ tu.

Avadhūta-Gītā: 2.12

(247) nirmūla-mūla-rahito.

Avadhūta-Gītā: 2.12

(248) sahajaṁ ajaṁ acintyaṁ . . svarūpaṁ.

Avadhūta-Gītā: 2.30

(249) saḍanga- yogān na tu naiva ṣuddhaṁ
mano-vināśān na tu naiva śuddhaṁ
gurūpadesān na tu naiva śuddham
svayaṁ ca tattvaṁ svayaṁ eva buddhaṁ.

Avadhūta-Gītā: 1.48

(250) jnānam na tarko na samādhi-yogo
na deśa-kālau na gurūpadeśaḥ
svabhāva-saṁvittir ahaṁ ca tattvaṁ
ākāśa-kalpam sahajaṁ dhruvaṁ ca.

Avadhūta-Gītā: 1.58

(251) rāga-dvesa-vinirmuktaḥ sarva-bhūta-hite rataḥ
dṛḍha-bodhaś ca dhīraś ca sa gacchet paramaṁ padaṁ.

Avadhūta-Gītā: 2.24

(252) sahajaṁ ajam acintyaṁ yas tu paśyet svarūpaṁ
ghaṭati yadi yatheṣṭam lipyate naiva doṣaiḥ
sakṛdapi tad-abhāvāt karma kiṁcin na kuryāt
tad api na ca vibaddhaḥ saṁyamī vā tapasvī.

Avadhūta-Gītā: 2.30

(253) vedo na dīkṣā na ca muṇḍana-kriyā
gurur na śiṣyo na ca yatra saṁpadaḥ
mudrādikaṁ cāpi na tatra bhāsate
taṁ īśaṁ atmānaṁ upaiti śāśvataṁ.

Avadhūta-Gītā: 2.32

(254) guruśiṣya-vivarjita-tattva-paraṁ.

Avadhūta-Gītā: 5.28

(255) saṁsthitaṁ dvaitaṁ advaitaṁ
bījakoṭa iva drumaḥ
jagat cit-paramānvantaḥ
yaḥ paśyati sa paśyati

(256) na dvaitaṁ naiva cādvaitaṁ
na ca bījaṁ na cāṅkuraḥ
na sthūlaṁ na ca vā sūkṣmaṁ
na jātaṁ jātaṁ eva ca.

Yogavāsiṣṭha: *Utpattiprakarana* *Sarga* 21: 97–98

(257) sama-rasa-magno bhāvita-pūtaḥ
pralapati tattvaṁ paraṁ avadhūtaḥ.

Avadhūta-Gītā: 7 15

(258) imāṁ kathāṁ uktavato guros tad-yuktasya tattvaṁ
hi samaṁ prakāśate

Avadhūta-Gītā 2 40

(259) svabhāva-bhāvataḥ proktaṁ śāstra-saṁvitti-pūrvakaṁ

Avadhūta-Gītā: 1 76

(260) tasmā ceittaṁ sarvato rakṣaṇīyaṁ
svasthe citte buddhayaḥ saṁbhavanti

Avadhūta-Gītā, 8 27

(261) dattātreyāvadhūtena nirmitānandarūpiṇā
ye paṭhanti ca śṛṇvanti teṣāṁ naiva punarbhavaḥ

Avadhūta-Gītā: 8 28

(262) ātmā vāre draṣṭavyaḥ śrotavyo mantavyo nididhyāsitavyaḥ.

Bṛhad-Āraṇyaka. 2 4 5

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